

THE
MANNERS
OF THE
Israelites,
IN
THREE PARTS.

- 1 Of the *Patriarchs*.
2. Of the *Israelites* after their coming out of *Egypt* until the Captivity of *Babylon*.
- 3 Of the *Jews* after their Return from the Captivity until the Preaching of the Gospel.

S H E W I N G

Their Customs Secular and Religious, their Generous Contempt of Earthly Grandeur. And the great Benefit and Advantage of a plain Laborious, Frugal, and Contented Life.

I am a Stranger with thee, and a Sojourner as all my Fathers were. Psal. 39. 12.

London Printed for *William Freeman* over against the *Devil-Tavern* near *Temple Bar* in *Fleet-Street.* 1683.

BIBLIOTHECA

LAMBERTIANA

Out of ye French
of Monsieur.
de Fleurie.

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T H E

I N T R O D U C T I O N .

THe People, whom God chose to preserve the true Religion until the preaching of the Gospel, may serve for an Excellent Model of a Man's Life, most conformable to Nature. We see in their manners the most Rational ways of Subsisting, of employing our time, and of living in Society; and we are capable of Learning from 'em not only Morality but also Oeconomy and Policy.

The Design of this Treatise.

Yet those manners are so different from ours, that they offend us at the first blush. We see among the *Israelites* neither those Titles of Nobility, nor that Multitude of Offices, nor that Diversity

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of

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of Conditions, which is found among us: There are none amongst them but Labourers and Husbandmen; all working with their Hands, all married, and counting the multitude of Children for a great Happiness. The Distinction of Meats and living Creatures Clean and Unclean, & their frequent Purifications seem to us odd and Capricious Ceremonies, and their bloody Sacrifices give us a disgust. Moreover, we see, that this People were very Inclined to Idolatry; that the Scripture upon that account often reproaches them with their Indocility and hardness of Heart; and that the Fathers treat them as Gross and Carnal. All this, joyned to a Confused Prepossession, that what is most Ancient is always most Imperfect, does easily perswade us that those men were brutal and ignorant, and that their Manners rather deserv'd contempt than Admiration,

From whence it proceeds in part, that the Holy Scriptures, especially those of the old Testament, are so little read or with

so little Profit. The good *Christian*, who has not yet rid himself of those Prepossessions, is disgusted with this Scene of strange Manners. He attributes all without Distinction to the Imperfection of the old Law, or believes, that under that veil are concealed Mysteries, which he does not understand. Those who have not sufficient faith and uprightness of Heart are tempted upon these appearances to despise Scripture it self, which seems to 'em filled with low things, or from thence to draw such ill consequences, as may in some measure Authorise their vices. But when we compare the manners of the *Israelites* with those of the *Romans*, *Grecians*, *Egyptians* and other People of antiquity whom we most esteem, those Prejudices immediately vanish. Visible it is, that there was in them a noble simplicity better than all the Refinements in the world; that the *Israelites* had all that was good in the manners of the other People of their time; that they were exempt from most of their Defects; and that they

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had

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had beyond others the incomparable advantage of Knowing, whether was to be referred all the Conduct of Life : since they were acquainted with the true Religion, which is the foundation of Morality.

We learn then to distinguish amidst what their manners have of Offensive, and That which is Really blameable ; That which proceeds only from the distance of Times and Places, being of it self indifferent ; and that which being good in it self displeases us solely through the corruption of our Manners. For a great part of the difference between them and us, does not proceed from our being more enlightned by *Christianity*; but the reason is, we are less Rational. 'Tis not *Christianity*, has introduced that great inequality of conditions, that contempt of Labour, that love of Sports, that Authority of women and young Persons, that aversion of a plain and frugal Life, which renders us so different from the Ancients. Those shepherds and Plough-men, whom we meet withal

in

in their Histories, and amongst whom money was of so little use, and great Fortunes so rare, might more easily have been made good *Christians*, than our Courtiers, Lawyers, Trades-men, and many People who spend their lives in an idle, inglorious and uneasy Poverty.

For the rest, I do not pretend here to make a Panegyrick but a very plain Relation, such as those of Travellers, who have seen very distant Countries. I shall set down for good, what is good; for Evil, what is Evil; for Indifferent, what is Indifferent. I only demand, that the Reader may lay aside all manner of Prepossessions, that he may judge of these manners only by right reason and good sense. I desire him to quit the Particular Ideas of his Country, and his Age to consider, the *Israelites* in the times and places, wherein they lived, to compare 'em with the adjacent Nations, and by those means to understand their ways and Maxims. For 'tis to be altogether Ignorant of History not to see the

great difference, which the Distance of Times and Places produce in manners. The *French* inhabit the same Country, that was Inhabited by the *Galls* and afterwards by the *Romans*. How far are the *French* now from either of their ways of Living; and how different from their own Country-men, who lived three or four hundred years ago? And in this very age what coherence is there between our manners and those of the *Turks*, *Indians* or *Chineses*? So that if we joyn those two kinds of distance, we shall not need to wonder, that the men who lived in *Palestine* had manners different from ours; we shall rather admire at what we find conformable.

We must not however Imagine, that those changes are Regular, and always go in an equal Progress. Oftentimes very neighbouring Countries are very different through the Diversity of Religions and Governments; as at present *Spain* and *Africa*, which under the *Roman* empire were much united. On the contrary, a near Relation there is between

between *Spain* and *Germany*, which had none in the time of the *Romans*. 'Tis the same thing by Proportion in the difference of times. Those who know not History, having heard say, that the men of former ages were more plain than us, suppose the World to refine dayly more and more, and that the farther we look back into Antiquity, the more gross and Ignorant we shall find the Wretches to have been. Yet it is not so in those Countries, that have been inhabited successively by divers Nations: The Revolutions there happening, have from time to time brought Misery and Ignorance into them after Prosperity and Politeness. Thus *Italy* is in a much better condition than it was eight Hundred years ago: but eight hundred years before under the first *Cesars* it was more happy and more magnificent, than it is now. And truly to mount up eight hundred years higher, towards the time of the foundation of *Rome*, we shall find the same *Italy* very poor and savage. Nations have their age in Proportion

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as well as men : the most flourishing Estate of the *Grecians* was under *Alexander*; of the *Romans* under *Augustus*, of the *Israelites* under *Solomon*.

We must therefore distinguish in each People their beginning , their greatest Prosperity and their Fall from it. We will thus consider the *Israelites* in all the extent of time wherein they have subsisted from the call of *Abraham* to the last ruine of *Jerusalem*. 'Tis a space of above two thousand years which I divide into three parts according to the three very different Estates of that Nation. The first of the *Patriarchs*; the Second of the *Israelites* after their coming out of *Egypt* untill the Captivity of *Babylon*; the third of the *Jews* after their Return from the Captivity, untill the Preaching of the Gospel.

THE
MANNERS
OF THE
Israelites,

PART I.
Of the Patriarchs.

C A P. I.
Their Nobility.

THe Patriarchs lived nobly in much Liberty and great Abundance : and yet their Life was plain and laborious. *Abraham*
B 5. knew.

knew all the order of his Ancestours, and did not alter his Nobility, seeing he marryed in his own Family. He took great care to give a wife of the same Race to those Sons, whom God had promised him: and *Isaac* caused *Jacob* to observe the same law.

The Long lives of the Fathers furnished them the means of well educating their Children, and of rendering 'em betimes solid and serious. *Abraham* had lived above an age with *Sem*, and might learn from him the State of the World before the Deluge. He all along lived with his father *Thara*, and was at least Seventy years old, when he lost him. *Isaac* was Seventy five, when *Abraham* dyed, nor did he ever quit him that we know of. And it is the same in Proportion with the other Patriarchs. Living so long a time with their Fathers, they took advantage of their Experience and their Inventions; they pursued their Designs and confirmed themselves in their Maxims; they remained constant and equal in their conduct. For it was not easy

to change, what had been well established by men who were still living : and the old men kept up their Authority not only over the young people, but also over those old men, who were not so far advanced in Age as themselves.

The memory of past things might easily be preserved by the Tradition only of Old men, who naturally love to tell Stories, and had so much leisure to do so. Thus they had no great need of writing, and the truth is, we see no mention of writing before *Moses*. However it seems difficult, that so many numbers he tells us of should be kept in the memory of man, as the Gen. 5. 7. 11. 8. 13. 6. 15. 4. 22. Age of all the Patriarchs since *Adam*; the exact dates of the beginning and end of the Deluge; and the measures of the *Ark*. I see not here any necessity of having recourse to Miracle and divine Inspiration. 'Tis More probable, that writing was found out before the Flood as well as Instruments of Music, that were not so necessary.

Moreover the Patriarchs were careful to preserve the memory of

Gen. 12. 8.

13. 18. 28.

18.

31. 48. 26.

18. &c.

the most considerable things which happened to 'em, by *Altars*, setting up of Stones and other solid Monuments. Thus *Abraham* raised Altars in divers places, where God had appeared to him. *Jacob* consecrated the Stone, which he made use of for a Pillow during the mysterious dream of the Ladder, and called that heap of Stones *Galeed*, which was the sign of his Alliance with *Laban*. Of this kind was the Sepulcher of *Rachel*, the Well called *Shebah*, and all the others, which the History of *Isaac* makes mention of. Sometimes they contented themselves with giving new names to places without making any change in them. The *Greeks* and *Romans* say as much of their *Hero's*, of whom the most Ancient come near the time of the Patriarchs: All *Greece* was full of their Monuments, and *Aeneas* alone did give names to sundry places in *Sicily* and *Italy*.

The names of the Patriarchs were also a kind of more plain and familiar Monuments. They all signified something, and usually shewed

shewed some Particular circumstance of their birth, or some blessing of God. Thus it was as an abridged History; for they took care to explain to their Children the Reason of those names, so as they could not afterwards pronounce them without refreshing their memory. This care of Posterity, and this foresight of the future shews great and noble Spirits.

The Patriarchs were perfectly free, *Family.* and their Family was a State, whereof the Father was King. For what did *Abraham* want of that which makes up a Sovereign, but vain Titles and troublesome Ceremonies? To no body he was subject: Kings made allyances with him; and when he pleased, he made War and Peace. Princes did court the Allyance of *Isaac*: and *Ismael* *Gen. 26.* *Jacob* and *Esau* were preserved in *28.* the same Independency. Wherefore words must not impose upon us; nor must we look upon *Abraham* as Inferiour to *Amraphel* or *Abimelech*, because the Scripture does not call him King as well as them. He was surely of as great
Estimation

Estimation as one of those four Kings which he defeated with his Domestical troops, and the help of his three Allies. The greatest difference is, he did not confine himself like them within walls, and his State followed him, wherever he was pleased to Encamp. All the Histories we have that are worthy of credit, shew us in those times but very small Kingdoms in the East it self: And in other Countries we shall find 'em much smaller a long time afterwards.

C A P. I I.

Their Estates and Occupations.

THE riches of the Patriarchs consisted principally in Cattle, whereof *Abraham* must have had a vast Stock, when he was obliged to part from his Nephew *Lot*, by reason that the Land could not contain them together. *Jacob* had likewise a great number, when he returned from *Mesopotamia*; since the

Gen. 13. 6.
32. 14. &c.

the Present that he made, to his Brother *Eſau* was of five hundred and ninety head of Cattle; and the Scripture ſhews what ſort of Cattle they were, which they bred, Goats, Sheep, Camels, Kine, and Aſſes. There were neither Horſes nor Hogs. It was that great number of Herds and Flocks, which made them ſo much eſteem Wells and Cyſterns in a Country that has no other River than that of *Jordan*, and where it rains but very ſeldom. They had Slaves too, of whom *Abraham* muſt needs have had an huge number; ſeeing of thoſe who were born in his own houſe, and whom he himſelf had exerciſed, he armed three hundred and Eighteen. Thus there muſt have been proportionably bought Children old men Women and Slaves. 'Tis ſaid, when that he returned from *Egypt*, he was Rich in Gold and in Silver. The Bracelets and Pendants, which his Servant *Eliezer* gave on his behalf to *Rebecca*, were of ſix ounces of Gold: And they had at that time coyned money, as is manifeſt by the Purchase of his Sepulchre.

We

Gen. 14.
14. 13. 2.
24. 22. 16.

27. 27.

We see, they used Perfumes and precious Rayment by those of *Eſau*, which *Jacob* made use of at the reception of his Father's Blessing.

With all these Riches, very Laborious they were in their Husbandry. They lodged always in the Field, in Tents, changing their abode according to the conveniency of their Pasturage: And by consequence were frequently employed in Camping and decamping; for they could make but small Days Journies with so great and combersome a Train. Not but that they might have built houses as well as the other Inhabitants of the same Country, but they preferred that manner of Life. Which is undoubtedly the most Ancient, since it is more easie to set up Tents than to build houses: And has ever past for the most perfect, as fixing men least to the Earth. It does likewise better shew the state of the Patriarchs, who only Inhabited that land as Travellers in expectation of God's Promises, which were not to be fulfilled till after their

their Deaths. The first Cities, whereof mention is made, were built by the most profligately wicked *Cain* and *Nimrod*. They were the first, who shut themselves up in walls, and used fortifications to avoid the punishment of their crimes, and to commit new ones with Impunity. But the good and honest people lived openly and without any Fear.

Gen. 4. 17.

10. 10.

The principal occupation of the Patriarchs was the care of their Herds and Flocks; which is apparent through all their History, and by the express Declaration, the Children of *Israel* made thereof to the King of *Egypt*. How innocent soever Agriculture may be, the Pastoral life is the most perfect; the first was the share of *Cain* and the other of *Abel*. It has something more plain and more noble: 'Tis less painful; tyes men less to the Earth, and yet is the most profitable. Old *Cato* plac'd the Breeding of Cattle before tilling of the ground; which yet he preferred before the other ways of growing rich. The just reproaches, which

Gen. 47.

ver. 3.

Jacob

Gen. 31.
40. 41.

24. 15.

29. 9.

Jacob makes to *Laban*, shew, that the Patriarchs took that Employment upon 'em, and manag'd it with the greatest and most serious Industry; and that they spared their pains on no occasions. *Thus was I in the day the draught consumed me, and the Frost by Night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house, &c.* We may judge of the pains the men took by what the Women did. *Rebecca* went a great way to fetch water and carryed it upon her Shoulders. And *Rachel* her self kept her Fathers flock, neither their Beauty nor their Nobility rendering them the more nice and delicate. The *Grecians*, whose politeness we with so much reason Esteem, did for a long while retain that ancient Simplicity. Whereof *Homer* furnishes us with examples on all occasions: And upon this foundation it is, that all Pastoral Poems are grounded. And verily in *Syria*, *Greece* and *Sicily* there was above Fifteen hundred years after the Patriarchs People of good quality, who made it their business to breed Cattle and

and who in the greatest leisure of that kind of life, and the fine humour, which those Countries inspire, made Songs mighty natural and pleasant.

C A P. I I I.

Their Frugality.

AS for their food and the other necessities of Life, the Patriarchs were not at all nice. The pottage, which *Jacob* had prepared and which was so tempting to *Esau*, Gen. 25. may make us judge of their ordinary Diet: But we have an Example of a magnificent Repast in that which *Abraham* made to the three Angels. 18. 6. &c. He set before them a Calf, new cakes, but baked upon the 27. 9. Hearth, together with butter and milk. They had, it seems, some kind of *Ragoufts* by that which *Rebecca* made to *Isaac*; but his great age may excuse that Delicacy. This same

same toothsome and Savoury meat was composed of two Kidds; and *Abraham* set before the Angels a whole Calf with a loaf of three measures of Meal, which is more than two Bushels, and near Fifty six pound in weight. From whence we may conclude, they were great eaters; and indeed they used much exercise, and were perhaps much taller and bigger than we are, as well as longer lived. The *Greeks* were of opinion, that the men of the *Heroical* times were much greater, and *Homer* makes 'em great Eaters.

Odyss. 14. When *Eumæus* receives *Ulysses*, he prepares a great Hog of five years old for five persons.

The *Heroes* of *Homer* serve themselves on the ordinary occasions of Life; and we see the same done by the Patriarchs. *Abraham* who had so many Menial Servants, and who *Gen. 18. 14.* was near an hundred years old, did himself fetch water to wash the feet of his Divine Guests, goes and hastens his wife to make them Bread, ran himself to fetch meat for 'em, and return'd to serve them Standing. I grant, he might on such an occasion

be animated through his zeal to exercise hospitality : but all the rest of their lives were answerable to this. Their Servants served to help 'em, not to dispense them from Labour. And truly what could oblige *Jacob* going into *Mesopotamia* 32. 10. to take a journey of above an hundred and Fifty Leagues alone on foot with a Staff in his hand, were it not his Laudable Simplicity and love to Labour ? which made him likewise take a Lodging on the ground, where the Night surprized him, and put a stone under his head to supply the place of a Pillow. Thus tho he had a tender love for *Joseph*, yet he sent this favorite of his at the age of sixteen all alone from *Hebron* to seek out his Brethren in *Sichem*, which was a long days journey ; and the young Stripling having not found 'em there, continues his Journey a day longer as far as into *Dothan*. 37. 15.

I no less admire their moderation in regard of women, when I consider their Liberty of having several, and their desire of a numerous posterity. *Abraham*, to whom God had promised,

Augst. de civ. 16. 25.

Gen. 15. 2.
16. 15.

18. 11.

promised, that he should be father of an innumerable progeny, tho he had a barren wife, yet entertained no thoughts of taking another, and was resolutely bent to have left his Estate to the Principal of his Domesticks. Only from the hand of his wife it was, that he took a Second, and that at the age of fourscore and six years. We must not say, he was still young in proportion to his life, which was of an hundred and Seventy five years; for that thirteen years afterwards, he and *Sarah*, who was ten years younger, are named *Old*, and when God promised them a Son, She laughed as at an Incredible Wonder. How old soever *Abraham* was, and how desirous soever he might be to see the Children of *Isaac*, yet he did not Marry him, till he was forty years old: And tho *Rebecca* was twenty years barren, and then brought forth two Children at a Birth, which were All She ever had yet *Isaac* never had any other wife True, that *Jacob* had at the same time two Wives and two concubines but 'tis fit we should see how. He remained

remained Seventy Seven years with
 his Father, waiting for that blessing,
 which was due to him by the Pro-
 mise of God and by the concession
 of his Brother. At that age began Gen. 29.
 he to entertain thoughts of Marry-
 ing. He courted *Rachel*, but could
 not obtain her till after Seven years
 Service. Thus was he at length
 married at Four score and four
 years old. *Leah* is given him against
 his will: Her he kept, that he
 might not leave her dishonoured:
 But as there was no law, which pro-
 hibited the having of several
 wives, or the marrying of two
 Sisters, he likewise took her,
 whom he had promised to marry.
 As she was found to be barren, She
 presented her Husband with a Slave,
 that he might have Children: This
 was a kind of Adoption, practised
 in those days; and her Sister did the
 same for the encrease of their fami-
 ly. From all which St. *Augustin*
 draws this Inference: *We do not*
read, that Jacob demanded more than
one Wife, or that he made use of seve-
ral, but as he kept exactly the laws of civit. 18.
Conjugal Fidelity: and we must not 38.
think,

think, he had any other wife before for why should only the last be made mention of?

Gen. 38.

Notwithstanding which, I do not pretend to justify all the Patriarchs in this matter; The History of *Judah* and of his Sons affords but too many examples to the contrary. I aimed only at shewing, that we ought not to accuse those of Lewdness, and Incontinencie, whom the Scripture points out as *The Friends of God*. For (in short, sure I am, that men were very much corrupted about that time. Such was then in general the first Estate of the *People of God*. An immense Liberty without other Government than that of a Father who exercised an Absolute Monarchy in his Family; a Life very natural and very commodious in a great abundance of necessary, and a great contempt of superfluous things, and an honest labour attended with care and industry, without disquiet and without Ambition. Proceed we now to the Second Estate, which is that of the *Israelites* after their coming out of *Egypt* until the Captivity

Captivity of *Babylon*. It lasted above nine hundred years; and the greatest part of the Holy Scriptures do refer thereto.

PART. II.

Of the Israelites.

CAP. I.

Their Nobility.

THO the People was already numerous, yet still were they called *the Children of Israel*, as being still but one Family: And the same was said of *the Children of Edom*, *the Children of Moab*, and so of others. And indeed all that people was not yet mingled; every one knew his Original, and took a pride to preserve the name of his *Author*. From whence it comes, the name of *Children* was taken among

among the Ancients for a Nation or a certain kind of People. Homer very often says, *the Children of the Greeks and the Children of the Trojans*. The Grecians would save the Children of Physicians and Grammarians. Among the Hebrews the Children of the East were the Eastern People, the Children of Belial were the wicked: And in the Gospel we frequently find the Children of the Bridegroom, meaning those who are invited to the Nuptials and the Children of Darkness and Light.

Gen. 25. The Children of Israel were divided
 46. into twelve Tribes. In like manner were there twelve Tribes of the Ismaelites, and of the Persians. For the Tribes at first comprehended all the Inhabitants of Athens: Who were afterwards divided into ten, to whom were given the names of the ten Heroes, who were for that reason styled the Eponymi, and whose Statues were erected in the public Market place. The People of Rome was likewise distributed at first into three or four Tribes: And these were in process of time

Xenoph.
 Cyrop.

Demos. Te-
 noc. Leptin-
 p. G. ibi ul-
 jan.

ment

augmented to the number of thirty five, whose names we are now acquainted withal. But those tribes of *Athens* and *Rome* were composed of Families gathered together to keep good order in Assemblies and in suffrages; whereas those of the *Israelites* were distinguished Naturally, and were but twelve Families descended from twelve Brethren, that is to say *Relatives*, according to the Language of the Eastern People, and truly noble, if ever any men upon Earth were noble. They had preserved in it's purity the nobles of the Patriarchs; the Law having renewed the Prohibition of Marrying Strangers: And if in some encounter this was not observ'd, they took care to mark out those Marriages as Irregular, which we may see in the Genealogy of JESUS CHRIST. Their families were very settled and bound by the law to certain Lands, where they of necessity remain'd during the nine hundred years, we speak of. Now we should (methinks) Esteem a Family very noble, that could shew so long a Train of Generations with-

Mat. 1. 5

without mis-allynce, and without change of abode. Few great men there are in *Europe*, who can prove so much.

That which deceives us, is, we do not see among the *Israelites* Titles like to those of our Nobility. Each man was called plainly by his own name : But their names signified great things as well as those of the Patriarchs. They often added the name of the Father either to make distinction or for Honor's sake, to shew that the Father was a man of Reputation. We see in *Homer* the *Grecians* took it likewise for a mark of honor. Sometimes they gave for Surname the name of the mother, as when the Father had sundry wives, or when the mother was more illustrious. Thus *Joab* and his Brethren are ever called the Children of *Zerviah*, who was *David's* Sister: They also distinguished themselves sometimes by the top of their Particular Branch, by their City, or their Country, or by their Nation, if they were Originall Strangers; as *Uriah the Hittite*, and

1b. 10. v.
68.

Orna

Ornan the Jebusite. Neither had the *Greeks* any other Surnames than those they drew from their Father or their Country. The *Romans* had Family-names, to which they only added the marks of some great Office or of some Illustrious Victory: But in the Publique acts they evermore put their Fathers name. Several Nations of *Europe* still do the same: And a great part of our Surnames come from the proper names of Fathers, which have continued to the Children. As for Titles of Lordships, they are but of about seven hundred years Antiquity as well as the Lordships themselves. We must not then wonder to see in the Scripture *David* the son of *Jess*, and *Solomon* the son of *David*, no more than to see *Alexander* the son of *Philip*, and *Ptolomy* the son of *Lagus* in *Greek* or *Latin* Authors.

The principal distinction, which Birth made among the *Israelites* was that of the Priests and *Levites*. All the tribe of *Levi* was consecrated to God, and had no other share than the Tenth and the first fruits,

Gen. 49. 10

1 Sam. 9.
21.

which it received from the other Tribes. Amongst all the *Levites* none but the Descendants of *Aaron* were Priests or Sacrificers; the rest, who were only *Levites*, were employed in the other Functions of Religion, in the Singing of Psalms, in looking to the Tabernacle or the Temple and in instructing of the People. The most illustrious was always that of *Judah*; and it was the most numerous of all too: and from thence Kings and the *Messiah* himself was to come, according to the Prophecy of *Jacob*. That of *Ephraim* held the second rank by reason of *Joseph*. Moreover, in each tribe the eldest Branches and the heads of each Family were considered; and all this made *Saul* say, being surprized at the honours he received from *Samuel*; *Am not I a Benjamite, of the smallest of the Tribes of Israel? and my Family the least of all the Family of the tribe of Benjamin?* Age did likewise make a great Distinction, and the name of *Old men* in Scripture ordinarily signifies *Dignity*. And indeed nothing but Age

Age and experiences could distinguish men, who were equally Noble and almost equally Rich, of the same Profession, and brought up after the same Manner.

C A P. I I.

Their Occupations. Agriculture :

FOR among the *Israelites* there were no distinct Professions. From the head of the tribe of *Judah* to the youngest of that of *Benjamin*, they all were Husbandmen and Shepherds, going themselves to plow, and looking after their own flocks. The old man of *Gibeon*, who lodged the *Levite*, whose Wife was violated, was returning in the Evening from his Labour out of the Field, when he invited him to come to his house. *Gideon* was himself thrashing his corn when an Angel told him, that he should deliver the People. *Amos*

Judg. 19.
16.

Judg. 19.
11.

found favour in the sight of *Boaz* by gleaning after his Reapers. When *Saul* received news of the danger, the City of *Jabish Gilead* was in, he was coming after the herd out of the field notwithstanding his being a King. 'Tis well known, *David* was keeping sheep, when *Samuel* sent to seek him out for the anointing of him King: And he returned to his flock after his having been call'd to play upon his Harp before *Saul*. After he was King, his Sons made a great Feast, when they sheared their sheep. *Elisha* was called to prophecy, as he was driving one of his Fathers twelve Ploughs. The Scripture being crowded with such examples.

1 Sam. 11.

5.

16. 11.

2 Sam. 13.

1 King 19.

19.

Without doubt 'tis this which most of all palls those, who are not acquainted with Antiquity, and only esteem our Manners. When we talk to 'em of Ploughmen and Shepherds, they figure to themselves, such Peasants and Country Fellows as ours, leading a gloomy and painful life in Poverty and contempt, without Valour, wit or education

tion. They do not consider, that what renders our Peasants so miserable is their being as the Servants of all other men; not only labouring for their own Subsistence, but for the furnishing of things necessary to all those, whom are look'd upon to be above them in the World. For the Country-man it is, who nourisheth the Citizen, the Officer of Justice, the Gentleman & the Ecclesiastick; and what means soever are made use of to convert money into commodities or commodities into money, they must all still have relation to the Fruits of the Earth, and the living Creatures which it nourishes. Yet when we compare together all those different degrees of conditions, we place in the lowest Form those who till the ground and look to Cattle, and have more Esteem for gross and useless Citizens, without vigor of body, without industry, without any merit; because having more money, they lead a more easy and more pleasurable life. But if we fancy a Country, where the difference of Conditions was not so great, and where doing nothing

thing was not to live Nobly, but to preserve carefully ones Liberty, *that is*, to be subject only to the Laws and the Publick Power, standing on ones own Bottom without dependance on any body, and contenting ones self with a little rather than doing any low paltry base thing to grow rich; a Country, where they despised Idleness, Effeminacy, and the Ignorance of things necessary for Life, and where they had a less value for Pleasure than for Health and Strength of Body: In such a Country it would be much more Decent and Gentile to Plough or keep a Flock (let the words sound never so odly) than to play and sport away a mans whole life. Now we need not have recourse to the Common wealth of *Plato* to find men of this quality and condition; since thus it was, that the greatest part of the world lived during near Four thousand years.

To begin with what we are best acquainted, such were the Maxims of the *Greeks* and *Romans*. In *Homer* we see every where, Kings and Princes living upon the Fruits

of their Lands and their Flocks, and labouring with their own hands. *Hesiod* has made a Poem on purpose to recommend the Country-life and toil, as the only honest means of subsisting and growing rich. And he blames his *Brother*, to whom he addresses it, for living at the expence of others by pleading causes and soliciting Affairs. That employment he brands with the name of Laziness, which among us is the calling of so many People. And we may see by the *Oeconomicks* of *Xenophon*, that the *Grecians* had diminished nothing of that Esteem for Agriculture, even in the time of their greatest Politeness.

We ought not therefore to attribute the Assiduities of the Ancient *Romans* in the improvement of their lands, to their Barbarity and grossness in learning: 'Tis rather a sign of their good sense. As all men are born with arms and bodies proper for Labor, they believed that all were obliged to make use of them, and that they could not employ 'em better, than in drawing
from:

from the Earth a certain subsistence, and so growing Innocently rich. Nevertheless it was not Avarice which engaged them in that way of living, seeing they (as 'tis well known) despised Gold, and the Presents of Forreigners. Neither did this hinder them from being a brave and a Warlike People; in regard it was at the same time, that they subdued all *Italy*, and acquired those immense Forces, which they employed afterward in the conquest of the World. On the contrary, a painful and frugal Country-life was the Principal cause of their great Strength, making their Bodies robust, & hard'ned to Labour, and accustoming them to severe Discipline. Whoso knows the life of *Cato* the Censor cannot suspect him guilty of baseness of heart or of Lowness of Spirit. Yet that great man, who had passed through all the Offices of the *Republick*, when it was in it's greatest Force, who had govern'd Provinces and commanded Armies; a great Oratour; a great Lawyer, and great Politician

cian ; This great man did not disdain to write a Treatise concerning all the ways, that are necessary for the improving of Lands and Vineyards, and how Stables and Houses were to be built for the several sorts of Cattle , and how a Press was to be made for Wine or Oyl ; and all these to the most minute Circumstances : Insomuch as we may see, that he was perfectly acquainted with them, and that he wrote for Use and not for Ostentation.

Let us then confess seriously , that the contempt we have for the Country toyl and labour, is not founded upon any solid reason ; seeing that Labour perfectly well suits with courage , with all the Virtues of War and Peace , and likewise with true Policy. But from whence comes this Contempt ? 'Tis requisite to discover it's true source. It only proceeds from the Customes and ancient Manners of (our) Nation. The *Franks* and other *German* People lived in Countries covered with Woods ; where they had neither Corn nor Wine
nor

nor good Fruits. Thus they were forc'd to live on Hunting, as the Salvages of the Northern parts of *America* do at this Day. But having passed the *Rhine* and settled themselves in better Territories they were willing to take advantage of the conveniencies of Agriculture Arts and Commerce; but they were loath to take the pains necessary thereunto. They left those Occupations to the *Romans*, whom they for their own parts had subdued, and remained in their primitive Ignorance, which at length they took a pride in, and fixed to it an *Idea* of Nobility, which (we) can hardly rid our selves of. But as much as they debased Agriculture, so much they extoll'd Hunting, which the Ancients had a much less Value for. They have made a great Art of it, and improv'd it with all manner of artifice; they have neither spared pains nor Cost in it, and have made it one of the most general Professions of their Nobility. Yet, to consider things in themselves, The labour, which tends to the Cultivating of Lands
and

and to the breeding of Domestique Animals, is assuredly as much to be valued, as that which only makes to the taking of wild Beasts, of ten times at the expence of cultivated Lands. The moderate exercise of a man, who looks to a great Farm, is without question as beneficial as the violent and uneven exercise of the Hunter, and Oxen and Sheep are Creatures at least as useful to life as Dogs and Horses. So that we may doubt, if our manners be more Rational in this point than those of the Ancients.

Besides not only the *Greeks* and *Romans* honoured Agriculture as well as the *Hebrews*; The *Carthaginians* too (*Phenicians* originally) made a mighty study of it, as appears by the Eight and twenty Books, which *Magon* wrote upon *Vanon* *Pres.* that Argument. The *Egyptians* honour'd it to that degree, as to *Xenoph. O.* adore those living Creatures, which *econ.* were made use of in the Management of this Affair. In the greatest Power of the *Persians*, they had in each province Superintendants to look to the Tillage of
of

He. od. 1.

of Lands; and *Cyrus the younger* took delight to planting and cultivating a Garden with his own hands. As for the *Chaldeans* we cannot doubt, but they were great Husband-men, if we consider the fertility of the Plains of *Babylon*, which brought forth two or three hundred Grains for one. In Short, the History of *China* tells us, that Agriculture was there likewise very much in vogue in their best and most Ancient times. It was only the Conquests of the Northern People, which have caused the Country Labourer to be slighted through the whole World.

Let us then lay aside those low and scurvy *Ideas*, which we have taken up from our Infancy. Instead of our Villages, where we see on one side Halls and Houses of Pleasure, and on the other Miserable Cottages, let us figure to our selves those great Farms, which the *Romans* called *Villas*, that comprehended the Masters house, the outward Court, the Barns, the Stables, and the Lodgings for Slaves; all these in symmetry well built,

built, well lookt after, and very neat. Descriptions hereof may be seen in *Varro* and *Columella*. Those Slaves were for the most part much more happy than (our) Peasants; well fed, well cloath'd, without any care of their Wives and Children. The Masters, notwithstanding they were Farmers, Lived more at their ease than our Gentlemen. In *Xenophon* you see *Xenoph. Ot.*
a Citizen of *Athens* early in the *C. n.*
Morning a walking in his Lands and visiting his workmen, Labouring the same time for his health by the Exercise of his Body, and for the encrease of his Estate by his Industry in it's improvement: Insomuch as he was rich enough to contribute to his Religion, to the Service of the State, and to his Friends. *Ci-*
cero speaks of Several Husbandmen *Lib. 4. in*
in *Sicily* so rich and so Magnificent, *Verr. fig.*
that their Houses were adorned with Statues of great price, and they made use of Vessels of Silver and Gold curiously wrought.

Finally, we must acknowledge, that as long as the most rich of each Country have not disdained this profession

Profession, which of all is the most Ancient, their lives were much more happy, because they were more Natural. They lived much Longer and in better Health; they had Bodies more adapted to the Fatigues of War and of Voyages; and their Wits were more solid and more serious. Being less idle, the time was less irksome to 'em; and they did not make it so much their cue to tast of Pleasures; Labour rendring them sensible of the least divertisement. They thought less of what is evil, and had less Interest to do it: For their plain and frugal life gave no occasion for great Expences or great Debts. And consequently there were not so many Law suits nor Destructions of Families; not so many frauds and violences; nor so much of every Crime, that imaginary or real Beggary causes those to commit, who neither can nor will Work. The worst is, the Examples of the Rich and Noble hurries away all others, and is the occasion, that all those, who fancy 'emselfes situated above the dregs of

of the People, are asham'd to work, especially in Lands. This is the cause of so many efforts to subsist by industry; this is what makes us daily invent new artifices for the passage of money from one Purse to another. How innocent all these same forced ways of Living are, God knows: For the most part they are at least very brittle and uncertain; whereas the Earth will ever nourish those, who cultivate it, if others deprive them not, of what it bestows. The *Israelites* only sought their subsistence in the most natural Goods; Lands and Cattle, from whence all must necessarily be drawn that makes men rich by the Manufactures of Merchandise, the Rents or Commerce of money.

The

C A P. I I I.

*The quality of the Holy Land,
and it's Fruitfulness.*

THeir Land was that Land promised to the Patriarchs, whereof the Scripture so often say's, that it *Flowed with Milk and Hony*, to denote it's great Fertility. This Country, which is so hot in comparison of ours, is very far in the Temperate Zone between the 31 and the 33 degree of Latitude. It is bounded on the South by great Mountains, which put a stop to the burning air of the Desarts of *Arabia*, and they continue very far to the East as well as those Desarts: The *Mediterranean* Sea, which bounds it on the West, sends thither refreshing breezes: And mount *Libanus* seems to have been plac'd more towards the North to make the Colder blasts keep their due distance. The Midland Sea it is,

is, what the Scripture usually calls *the great Sea*; for the *Hebrews* were little acquainted with the Ocean, and so they gave the name of *Sea* to Lakes and to any large conflux of Waters. The Inner part of the Country is diversified with Mountains and Hills, advantageous for Vines, Fruit-trees and small Cattle: And the frequent Valleys gave way to a number of Torrents very necessary to water the Country, which had no other River besides *Jordan*. The Rains there fall very seldom, but are very Regular; coming in the Spring and Autumn; which the Scripture calls the *Rain of the Morning and the Evening*, considering the year as a Day. In Summer the abundant dews supply the rarity of the Showers. There are Plains proper for Husbandry and Pasture; and that variety of the Earth in a little space does form Landships very agreeable to the View, especially when a Country is well inhabited and well cultivated.

For we must not judge of the Holy Land by the State we see it in
at

at this Day. Since the time of the *Croisadoes*, it was ravaged by continual Wars, untill it fell under the Dominion of the *Turks*. Thus it is almost desert: nothing to be seen but baleful Villages, ruins, unmanur'd and abandon'd Lands. The *Turks* neglect it, and they neglect all their Provinces, and several families of *Arabia Bedovins* may encamp and pillage there with impunity. Wherefore to know, what it was formerly 'tis necessary, to consult ancient Authors, as *Strabo*, *Pliny*, *Josephus*, and above all the Holy Scripture. See but the relation the Spyes of *Moses* gave thereof and the prodigious cluster of Grapes which they brought. Which thou may not wonder at; compare the Grapes of *France* with those of *Italy*, which is a cold Country in proportion to *Palestine*. 'Tis the same thing with most of our *European* Fruits. The greatest part of their Names still shew that they came to us from *Asia* and *Africa*; but with their names they have not conserv'd their bigness and natural savour.

Numb. 13.
24.

The

The *Israelites* gathered a great quantity of Wheat and Barly; and the pure Bread-corn is counted for the chief Merchandise, which they carried to *Tyre*. Oyl they had and honey in abundance. The Mountains of *Juda* and of *Ephraim* were places of great Vineyards: Round about *Jericho* there were Palmetrees of vast Revenue, through their suddain springing up, after they were lopp'd or fell'd; and it was the only part of the World where true Balm was to be found.

Ezech. 27.
17.

This Fruitfulness of the Country and the care which they took to cultivate it, may make us conceive, how that being so little it could nourish so great a number of men: For it will at first require Faith to believe all that the Scripture says in this case. When the People entred first into that Country, there were above six hundred thousand men bearing arms, from twenty years old to Sixty. In the War of *Gibeah* the only Tribe of *Jud.* 20. 51. *Benjamin*, the least of all, had an Army of twenty six thousand men: And that of the rest of the People

People mounted to four hundred thousand. *Saul* had two hundred and ten thousand men against the *Amalekites*, when he extirpated them. *David* kept continually on foot twelve Bodies of twenty four thousand apiece, who served by months, which was in all two hundred and Fourscore thousand men. And in the Numbring of the People, which brought the anger of God upon him, there were found thirteen hundred thousand able men. *Jehoshaphat* went much farther in proportion; for albeit he had but little more than the third part of *David's* Kingdome, he had several Bodies of very good Troops, which altogether made up Eleven hundred and Sixty thousand men effectively, all under his hand, without reckoning the Garrisons of his Holds.

2 Sam. 24.
9.

Tacit. Annal. 2.

Liv. I.C. 24

In all this there is nothing incredible: We see the like examples in Profane Histories. The great *Thebes* of *Egypt* furnished Seventy hundred thousand brave Soldiers of it's own Inhabitants alone. At *Rome* in the first year of *Servius Tullius*

Tullus, being the hundred and eighty eight of it's Foundation, there were counted Fourscore thousand Citizens capable of bearing Arms. Yet they could only subsist by the lands in the Vicinage of *Rome*, and whereof the most part is now barren and uninhabited: For their Domination extended no farther than eight or ten Leagues. Herein the Ancients lay'd the principal foundation of their Policy. They relyed much less upon Cunning than upon downright force. Instead of applying themselves to maintain correspondence among their Neighbours, Instead of fomenting Divisions amongst them, and Procur- ing to 'emselves a Reputation by false reports, they endeavoured to people and manure their Country, and to improve it as much as they could, whether it was little or great. They studyed to render Marriages happy, and life easy, to procure Health and Abundance, and to draw from their Land all that it could produce. They exercised their Citizens by labour, inspired them with a love of their Coun-
D try,

try, of union between themselves and submission to the Laws. This is what they called Policy. These Maxims, perchance some one will say, are very pretty: But let us come to particulars, and shew how 'tis possible, so small a Country as *Palestin* should nourish so great a number of men. Which to make appear, we must have the Patience to calculate and undertake the work by Retail: Tho it may seem a low thing and be offensive to nice Readers.

An Acre of good Land brings forth † *un muid de bled*, measure of *Paris*; which would easily nourish four men: For a man consumes but * *un minot* a month, giving him two pound and six ounces of Bread every Day. This is the but three † *Septiers* a year. But our *Israelites* were great Eaters, will allow them double the nourishment, that is to say, four pound twelve ounces of Bread aday. Thus an Acre will be sufficient to feed two men, and by this account we shall have land still remaining. For a League square makes for

† Comes to about five Quarters, a Combe, & a Bushel of corn *London* measure.

* Contains about three Bushels. † twelve Bushels over or under.

thousand

thousand six hundred and twenty
 five Acres, by reckoning 3000 Geo-
 metrical Paces in a League, five Foot
 in a Pace, twenty Feet in a Rod, and
 a hundred Roods in an Acre. The
 Kingdome of *Judea* was at least
 thirty Leagues in length, above
 twenty in breadth, counting the
 length from East to West, which
 was six hundred Leagues, and by
 consequence three Millions three
 hundred and sixty five thousand
 Acres, which according to my
 Calculation might nourish twice as
 many men; *that is*, six millions Se-
 ven hundred and Fifty thousand.
 But half of the Lands I deduct for
 those, that may prove barren, for
 the Rocks, Sands, and little De-
 serts here and there intermingled,
 for Vineyards and Pastures, and for
 the repose, which the Land re-
 quires at least every Seventh year.
 There remains enough to nourish
 a number of men equal to the
 Sum total of the Acres, that is to
 say, three millions three hundred
 threescore & five thousand. So it was
 easy to Appoint twelve hundred
 thousand Sword-men in a Coun-

*See Fragm.
 of Hecat.
 in Josephus
 1 Cont.
 Ap. 8.*

Country, where all people bore arms; and still to have Corn to sell to Strangers towards the purchase of Cattle: For we may doubt, if the nourishment, that Country produced, did sufficiently furnish 'em with wool and eatables of Flesh. Yet otherwise the Tributary Strangers brought them many Cattle. *Jehoshaphat* beside the Tribute of Moneys, which he exacted from the *Philistins*, received from the *Arabians* seven thousand five hundred Rams and as many Goats; and there are other examples of the like Tributes. Add to this, that the *Israelites* lived plainly, and that all the good land they had, was carefully cultivated; since there were few woods, they had neither Parks for hunting, nor avenues nor bowling-greens and grass-plats. We see by the Canticles of *Solomon*, their Gardens were full of Fruit trees and aromattick plants. And they must needs be in less pain to provide Lodging than nourishment, for as much as not only half an Acre of Land but a Quarter, is more than sufficient to lodge at large not only

only a man, but a whole Family.

C A P. VII.

The Estates of the Israelites.

THUS each *Israelite* had his field to cultivate, being the same that had been allotted to his Ancestors in the time of *Josuah*. They could neither change Place, nor ruine themselves, nor grow too rich: The Law of the *Jubile* had provided against such like encounters, revoking every fifty years all such alienations, and annulling all obligations. By these means Disquiet and Ambition were retrenched: Every individual person applied himself with affection to the improvement of his Inheritance, knowing, it would never go out of his Family. This Application was likewise a Religious Duty, founded upon the Law of God: And from hence came the generous Resistance of *Naboth*, when King *Abab* would have persuaded.

1 *King*. 21.

3.

Levit. 25.
23.

swaded him to have sold the Inheritance of his Fathers. Moreover the Law says, that they were but the *Usufructuaries* of their Lands, God being the true Proprietor. For this reason, they were charged with no other payment than the tenths and first fruits. Thus all the *Israelites* were almost equal in their estates as well as in Nobility: And if the multiplying of a Family obliged 'em to share the Lands into more portions, the Cattle might supply the want of Lands.

Levit. 22.
24.

Thus Cattle and other moveables were that which mainly occasioned the inequality of estates. That was all the substance of the *Levites*, seeing they had no Lands, and had preserved the Pastoral life so much esteemed of by the Patriarchs. They bred the same kinds of animals and ever more Females than Males: Other wise it would have redounded to their damage, the Law prohibiting to cut them. They had no horses, neither are they of great use in mountainous places: Their Kings were supplied from *Egypt*, when

when they had occasion for 'em. Asses were most commonly used, as they are still through all the Levant: But they are there much finer and stronger than in our cold Countries. To give a great *Idea* of *Jair*, one of the Judges, who ruled the People, the Scripture says, that he had thirty Sons mounted on thirty asses, and they were Heads of thirty Cities. 'Tis said of *Abdon*, another of the Judges, that he had forty Sons and thirty Grand-sons, mounted upon sixty and ten Asses. It does not appear that they had any great number of Slaves: Nor indeed had they any great occasion for them, being themselves so laborious and so numerous in so small a Country. They chose rather to set their Children to work, whom they were obliged to maintain, and they were the better served by them. The *Romans* at length found themselves highly incommoded by that infinite multitude of Slaves of all Nations, whom Luxury and effeminacy had brought amongst them: And it was one of the principal causes of that Empires

ruine

Jud. 10.4.

12. 14.

ruine. Ready money could not be very common among the *Israelites*; it was of no great use in a Country, where immoveable Goods could not be Alienated, nor debts contracted but only for a time, commonly very short, and never longer than fifty years, and where there was little Traffick. Usury was forbidden amongst the *Israelites*, but permitted with Strangers. But according to the Law 'twas not easy to have commerce with *those without*, and there tarried none in the Country but who were Profelytes, that is to say, Circumcised and incorporated with the People of God. Thus their estates (as I have said) consisted chiefly in Lands and in Cattle.

Levit. 25.
8.

Deut. 15.

1. 3.

Levit. 25.

36. &c.

Deut. 23.

19.

C A P. VIII.

Of the Arts and Trades of the Israelites.

I Know no people, who addicted themselves more entirely to Agriculture than the *Israelites*. The *Egyptians* and *Syrians* joyned Manufacture thereunto, as also Navigation and Commerce; Especially the *Phenicians*, who finding themselves too closely coopt up on the coasts, since that the *Israelites* had drove them from the Inlands, were forc'd to live by their industry, and to be as the carriers and Factors of all other nations. The *Greeks* imitated them, and particularly excelled in Arts and Sciences. On the contrary, the *Romans* had these in no great value, but addicted themselves very much to commerce. As for the *Israelites* their Land was sufficient to nourish them, and the sea-coasts were for the most part possessed.

Jof. I. cont.

App. 4.

Gen. 49.
13.
Deut. 33.
19.

Exod. 31.4
5. 36. 37.
20.

possessed by the *Philistins* and *Canaanites*, who are the *Phenicians*. There was only the Tribe of *Zebulon*, whose share being upon the Sea, invited 'em to traffick, which methinks is shown in the blessings of *Jacob* and *Moses*. Neither do I see, that they applied themselves to Manufacture. Not but that those Arts were invented, the greatest part of 'em, being more ancient than the Deluge; and it appearing also, that the *Israelites* did not want excellent work-men even in the time of *Moses*. *Besaleel* and *Oholiab*, who made the Tabernacle and all that was necessary for the service of God, are an illustrious example hereof: 'Tis astonishing, how many very different and most difficult arts they understood. They knew how to cast and work up mettals; they knew, how to cut and engrave precious Stones: They were Joyners, Embroyderers, Tapestry-makers and Perfumers. Among those Arts, two there are, which I principally admire; The cutting of Stones, and the casting of Figures, such as were the *Cherubims*

Cherubins of the *Ark*, and the *Golden Calf*, which was made much about the same time. Those, who have but the least knowledge in Arts, know how much Artifice and how many Machines are required for works of that nature. If from that time they were found out, they had already very much refined them, and such arts too, as only serve for ornament, and if they had some secret to do things more easily and with less clutter, it was undoubtedly a great perfection. Let this be said by the by, for to show, that Antiquity at so monstrous a distance, was not gross and ignorant, as some fondly imagine: And truly the World was now above two thousand five hundred years old in the time of *Moses*.

But whether those two famous Workmen had been instructed by the *Egyptians*, or their knowledge was miraculous and inspired by God, as the Scripture seems to intimate; it does not appear, that they had Successours, nor that, even in the time of their Kings, there

Exod. 32
4.

1 Kings 5.
6.

7. 13.

1 Sam. 13.
19.

there were a midst the *Israelites* any Artificers by Profession , who wrought for the Publick. When *Solomon* undertook the building of the Temple, he demanded workmen of the King of Tyre. You know, said he to him, that I have nobody amongst my people, who knows how to work in wood like the *Sydonians*: and he sent for an excellent founder of Mettals, *Hiram* by name, to make the sacred Vessels. In the beginning of *Sauls* Reign 'tis shown, that there was not any workman, who knew how to forge Iron through all the Land of *Israel* ; and that they were forced to go down to the *Philistins* to refit their instruments of Husbandry. The truth is, this was an effect of the *Philistins* oppression to hinder them from making of arms. But several years after, *David* was constrained in his flight to take *Goliath's* sword, which must have been somewhat heavy for him , and that out of the Tabernacle of the Lord , where it was hung up as an eternal Monument of his Victory. This makes me believe, there were no
Arms

Arms to be bought. It is also probable, that they sold no Bread, since on the same occasion, the Priest *Abimelech* was reduced to give *David* of the hallowed Bread : Which also shews, they kept little bread in their Houses, peradventure by reason of the violent heat of the Country. In like manner the Witch, whom *Saul* addressed himself to, made Bread on purpose to give him to eat, that she might recover him from his weakness. At *Rome* there were no Bakers till the year five hundred and eighty of it's Foundation.

1 Sam. 28.

24.

Plin.

17.

11.

Entring into the particulars of Trades, we should know, that most were of no use at all to them. Their plain way of Living, and the sweetness of their Climate exempted them from that great train of Conveniences, which, we believe, we cannot well be without, and wherewith our womanish vanities rather than any real Hardships do trouble and perplex us. And as to things in their own nature necessary, there were very few, but which they knew how to make themselves

- themselves. Whatsoever served for
 nourishment, was prepared in their
 houses. The women made and pre-
 pared Bread to eat; they Spun, they
 made Stuffs and Cloaths: The
 men did the rest. *Homer* describes
 the good man *Eumens* amaking his
 own shooes, and says, he had built
 for his Herds very gallant and mag-
 nificent Stables. *Ulysses* himself
 built his own house, and made
 that bed with great art, the stru-
 cture whereof served to make him
 known to his Lady. When he de-
 parted from *Calypso's* house, it was
 he alone that built and rigged out
 his own ship. By which we may see
 the wit & humou of those ancient
 times. 'Twas an honour for every
 one to know, how to do every thing
 himself, that was useful to life, and
 not to depend on another: And
 this is, what *Homer* mostly calls
 Knowledge and wisdom. Now
 the Authority of *Homer* seems to
 me very great in all this. He lived in
 the time of the Prophet *Elias* to-
 wards the coast of *Asia minor*:
 And what ever he sets down of the
 Principles and Manners of the
 Greeks

Marm. A.
rundel.

Greeks and *Trojans* has a marvellous coherence, with what the Scripture tells us of the *Hebrews* and other *Oriental* nations: were it not, that the *Grecians* being of a later date, were likewise less Polite.

After *Solomon* and the division of the Kingdoms, when Luxury was patroniz'd and encreased, very credible it is, that there were then more Artificers. And indeed mention is sometimes made of them in those latter times. I see in the Genealogy of the Tribe of *Judah* a place called the *Valley of Craftsmen*: because saies the Scripture, *Serviah* begat *Joab*, the father of the valley of *Carasim*, for they were *Craftsmen*. I see there a Family of workmen of fine linnen, and another of Potters, who wrought for the King, and dwelt in his Garden. All this shows the honour that was paid to arts, and the care which was taken to preserve the memory of such Persons, who applyed themselves that way. The Prophet *Isaiah* in his menaces against *Jerusalem* foretells that
God

*I Chron. 4.
14. 21. 23.*

Isai. 3. 3.

2 Kings 24.
14.

Ezech. 27.

God would take away her Artificers: And when that City was taken, 'tis said several times, that the Enemy *carryed away all the Craftsmen*. But for a proof, that they had never any great Manufactures, is that of the Prophet *Ezechiel*, who describing the affluence of the Merchandises, which came to Tyre, makes nothing to be brought thither from the Land of *Judah* and *Israel*, than pure Wheat, Oyl, Grapes, and Balm, all Merchandises, which the Earth it self produces.

Such were the Occupations of the *Israelites* and their Manner of Subsistence. Let us now go on to something more particular, and describe as far as possible their Habits, their Lodgings, their Moveables, their Food, and all their way of Living. They rose betimes in the morning, as the Scripture shows in an infinite number of Places, that is to say, as often as mention is made of any important action. From whence it proceeds, that in it's style. *To rise betimes*, signifies *to do a thing with care and*
with

with affection: And thus it says frequently, that God rose betimes to send Prophets to his People, to exhort them unto Repentance. This is a consequence of a Country life: and the *Greeks* and *Romans* followed the same custome. They rose early, and *Labour'd* till the Evening: About five a'clock they bathed, went afterwards to Supper, and then betimes to bed.

2 Chorn.
36.15.
Jerem. 7.
13.
11.7. 35.
14.

C A P. IX.

Their Apparel.

AS to the Habits of the *Israelites* we cannot know exactly the form of them. They made no figures, and we cannot be well instructed of such things but only by the eyes. But we may guess at them by the Images we have left us of the *Greeks* and other *Ancients*. As for the modern Pictures, most of them serve only to give us false Ideas

The Manners

Ideas. I do not only speak of those *Gothick* Pictures, wherein all persons of what time and Country soever are cloathed like those, whom the Painter was used to see, *that is*, *French* and *Almains* two or three hundred years ago: I speak of the works of the greatest Painters, except *Rasael*, *Poussin*, with some few others, who have studyed Antiquity and the manners of all ages. The rest of the Painters understood no other Artifice than just to paint the *Levantine*s, such, as they saw them at *Venice*, and other Ports of *Italy*, and the Histories of the *Jews* in the new Testament in the garb of their own Country. However as most part of the figures of the holy History are copyed from these kinds of originals, they have filled us with impressions from our infancy, and we are accustomed to represent the Patriarchs to our selves with Turbants and Beards down to their girdle, and the Pharisees in the Gospel with Bonnets and Pouches. In all this there's no great harm to be mistaken: but 'tis much better not to be

be deceived. The Ancients usually wore long habits, as most people in the world do still at this day, & as they in *France* did but two hundred years ago. It is much easier and sooner done to cover our selves at one bout, than to cloath each part of the body, one after another : And those long Vestments have more dignity in 'em and more real beauty. In hot Countries they have ever worn their habits large, and have been in little pain to cover their arms or legs, or to wear any other sort of shooes than Buskins tyed after different ways. Thus their cloaths hardly had any fashion ; being only pieces of Stuff, that were made according to the Largeness and figure, which the habit was to have, where there was nothing to cut, and little to sew. They did not alter their modes, as at this day they do not change them throughout all the *Levant*. Besides, women and young People, who usually invent Modes, had there very little Authority. From thence it comes, that they kept such great Magazeens of Cloaths,
and

Horat. l. 1.
Epist. 6.

and that it was so common to make presents of them. In the wardrobe of *Lucullus* there were found five thousand *Chlamydes*, which were a kind of warlike cloaks. And hereby we may judge of the rest. They usually gave two *changes* of *Rayment*, that they might have wherewith to vary, and might wear one, while the other was washing, being in this like our Shifts.

Eccl. 9. 8.

Their Stuffs were for the most part made of wool. In *Egypt* and *Syria* they wore linnen and cotton: But silk was still unknown in the time of the *Israelites*: The use of which did not become common on this side the *Indies*, until above five hundred years after J E S U S C H R I S T. The beauty of cloaths consisted in the colour or fineness of the Stuffs. The white, the Purple-red, and the Violet were most esteemed; and it seems, that white was the most ordinary colour among the *Israelites* as well as the *Romans*; since *Solomon* saies, *Let thy Garments be always white*, that is, be always neat. And indeed

indeed nothing is more plain and simple, than to make use of wool or linnen, such as nature produces without dying. The young-men and maids wore striped garments of divers colours. Such was the Robe of *Joseph*, which his Brethren stript him of, when they resolved to sell him; and such were the Robes of the Kings Daughters in the time of *David*. The ornaments of cloaths were fringes and borders of Purple or Embroidery, with some Clasps of Gold or Jewels in places where they were necessary. Their magnificence consisted in often changing, and in wearing none, but what were very neat and whole. Besides we shall not doubt, but the *Israelites* were cloathed very plainly, if we consider, how plain the Garments were of the *Greeks* and *Romans* even in the time of their greatest Luxury. We may see the *Antique* Statues, the *Trojan* Column, and other Bas-reliefs.

Gen. 37. 23

2 Sam. 19.
18.

The Habits, which the Scripture usually mentions, are the Tunick and the Cloak. In these two the
Grecian

2 Sam. 10.

Grecian and *Roman* Habit did only consist. The *Tunick* was large; but when they were to walk or be in action, they made use of a *Girdle*. Hence comes that Phrase so frequent in Scripture, *Arise, Gird up thy Loins, and do this*. The *Hebrews* had their heads cover'd with a kind of a round and wreathed ornament as well as the *Persians* and *Chaldeans*; for it was a token of mourning to go bare-headed: And they wore their hair; since to shave the head was another mark of mourning. As for the *Beard* 'tis very certain, they wore it long, by the example of the *Ambassadors*, whom *David* sent to the King of the *Ammonites*, and whom that ill-advised King caus'd to be shaved by way of affront: Insomuch as they were compell'd to remain some time at *Jericho* to let their beards grow, before they durst show their faces. He also caused their Garments to be half cut off after a manner, which makes it appear, they wore 'em long. They bathed often, as People still do in hot Countries, and washed their feet oft'ner

oft'ner than they bathed: for that wearing only Sandals, they could not walk without gathering up dust. And upon this account the Scripture frequently speaks of their washing of their feet, when they came into a House, or went to eat or to sleep. Now as water dries the skin and hair, they anointed themselves either with plain Oyl or aromattick Unguents, which we may call Essences or *Pomatus*, and which they still make great use of in the *Indies*.

We see in several places of the Scripture, how the women dress'd and deckt themselves. God reproaching *Jerusalem* with it's Infidelities under the figure of a Husband, who has drawn his wife from the utmost misery to heap favours upon her, saies by the prophet *Ezechiel*, that he had given her very fine stuffs and those of divers colours, a girdle of fine linnen, purple shoes, bracelets, necklaces, pendants, and a crown or rather a miter, such as the *Syrian* women wore a long time after; and that he had adorned her with Gold,

Ezech. 16.
9.

*Piñã Lupa
barbara mi-
trã. Juv.
Sat: 3.*

Jud. 10. 3.
&c.

Isai. 3. 16.

Gold, Silver, and fine Linnen. When *Judith* deckt her self to go find out *Holofernes*, 'tis said, she washed and anointed her self; she put her hair in order, and a crown upon her head; she took her habit of joy, put on Sandals, and loaded her self with bracelets, pendants, and rings. In short, a more particular account we cannot desire of these ornaments of women than that which we read in *Isaiah*, when he reproaches the Daughters of *Sion* with their Luxury and vanity. And indeed Corruption was then mounted to it's highest point.

C A P: X.

Of their Moveables and their Houses.

THere is less need of moveables in hot Countries than in ours; and the simplicity of the *Israelites* in all the rest gives us occasion to believe,

believe, that they had but very few. The Law speaks much of wooden and earthen vessels: And the latter was very common with the Greeks and Romans, before that Luxury had obtained among them. Mention is made thereof, when the refreshments are specified, that were brought to David during the war of Absalom. We see the movables, that were look't upon as most necessary, in those words of the *Suzanite* who lodged the prophet *Elisha*; let us make I pray thee, said she to her Husband, a little chamber on the wall, and let us set for him there a bed, and a Table, and a stool, and a candlestick. Their Beds were only Couches without hangings or curtains, except slight Pavilions, which the Greeks call'd Canopies, because they served to keep off flies and gnats. The most magnificent had beds of Ivory, as the prophet *Amos* reproaches the rich of his time; and the most nice made their beds of Down, garnished 'em with precious Stuffs, and sprinkled them with sweet-scented waters. They also set their beds against the walls. It is

1 Sam. 17.
20.

2 Kings 4.
18.

Am. 6. 4.

Prov. 7 16.

E said

1 King. 21.
4.

said, that King *Ezechiash* having heard the menaces of his approaching death turned towards the Wall to weep. And the same is said of *Ahab* in regret, that *Naboth* had refused him his Vine-yard.

Ezech. 27.
2;

The Candlestick, which we find in the inventory of *Elisba's* movables, was apparently one of those great Candlesticks, that were placed on the ground to hold one or more Lamps. Till then and a long time afterwards, that is to say, in the time of the *Romans*, nothing was burnt but Oyl to give light. And for this reason we meet so frequently in Scripture with the expression of *Lamp*, for all, that enlightens the body or mind, that conducts, and that makes men to rejoyce. There's no likelihood, they had *Tapistries* in their houses: None such are used in any of the hot Countries, in regard naked Walls are much cooler. They only made use of Foot-carpets to sit or lye down on; and the use of them is shewn in *Ezechiel* amidst the Merchandizes, which the *Arabians* brought to *Tyre*. Mention is like-
wife

wife made of Carpets among the Refreshments, that were carried to David: Which gives us reason to believe, the Israelites made use of them in the field for in their houses they had seats.

Their houses were different from ours, in all that we still see in hot Countries. Their roofs are terraced; their windows only shut with Lattices or with curtains: there are no Chimnies: They lye as low as possible. That the roofs were flat in the Land of Israel and in the Countries round about, many proofs there are in Scripture. Rahab conceal'd the spies of Joshua upon the roof of her house. When Samuel declared to Saul, that God had chosen him for King, he made him lye all night upon the roof, a thing still usual in hot Countries.

David was walking upon the roof of his Palace, when he saw Bathsheba washing her self. Absalom caus'd a Tent to be pitch'd on the roof of the same Palace; when he abus'd his fathers Concubines; that no body might be ignorant of that action, which was as the tak-

Jos. 2. 6.

1 Sam. 9. 25.

2 Sam. 11. 2.

2 Sam. 16. 22.

Isai. 15. 3.
22. 1.

ing possession of the Kingdom: They went upon the roofs in great *Alarums*, as we may see by a couple of passages in *Isaiah*. All this does shew the reason of that Law, which ordered a Wall to be made round about the roofs for leaning, lest that some might be kill'd by falling down, and also does explain that expression in the Gospel, *What has been told you in the ear, publish it on the House-tops*. Each House was a Scaffold ready set up for any that had a mind to make themselves heard afar of.

Prov. 7. 6.
Cant. 2. 9.

2 King. 1.
2.

Jerem. 36.
22.

The barrs of the Windows are shown in the Proverbs and Canticles of *Solomon*, and in the History of the death of *Ahaziah* King of *Israel*. When King *Jehachim* burnt the book, which *Jeremiah* had written by command Divine, he was in his winter apartment, seated before a fire of a Pan of coals: From whence we may conclude, they had no Chimnies, which truly are the inventions of cold Countries. In hot ones they content themselves, in case they have Furnaces for the Kitchen. They built

built very much with Stone, and knew how to cut it into large portions. In the Edifices of *Solomon*, we have mention made of Stones of eight and ten cubits, which are twelve and Fifteen Feet, and by what is there named *costly* Stones, unquestionably is meant a certain sort of Marble. The beauty of their Buildings consisted less in ornaments placed in some parts than in the intire form of the whole in the cut and joyning of the Stones. They took care, that all should be well united and in good proportion to the lead square and compass. Thus *Homer* speaks of the Buildings, which he commends; and we still admire this kind of beauty in the structures of the Ancient *Egyptians*. The *Israelites* made use of sweet scented-woods, as Cedar and Cyprus to wainscote the buildings of the Wealthy, in their making of Pillars and Columns. Which we see by the Temple and the Palaces of *Solomon*: And *David* says, he dwelt in an house of Cedar, to import, that he was lodged magnificently.

1 Kings 7.
9. 10.

1 Kings 6
18. 7. 2 3:
&c.
Cant. 3. 6.
2 Sam. 7. 2.

C A P. XI.

Their Food.

AS for what concerns their Table, they ate sitting, as the *Greeks* in the days of *Homer*: And 'tis necessary to observe it for the distinction of times. For afterwards it is said, since the Reign of the *Persians*, that they did eat lying upon beds like the *Persians* and the Eastern people, from whom the *Greeks* and *Romans* borrowed likewise that custom. The Regular people did eat after having wrought, and that very late. For this cause *to eat and drink in the morning* denotes Disorder and Debauchery. Very plain was their Food: For the most part they talked only of eating bread and drinking water. From whence it comes, that the word *Bread* is usually taken in Scripture for all manner of meats. They broke their bread without cutting it, because they only made little long

Esth. 1. 6, 7, 8.

Eccl. 10. 16.

Isai. 5. 11.

long or thin loaves, as is still done in several Countries. The first favour, *Boaz* granted to *Ruth*, was to drink of the same water with his People, to come eat with him and to dip her bread in vinegar: And we see by the Compliments she made him, that this favour was no small one. We may judge of their most ordinary Victuals by the entertainments, which *David* received on sundry occasions from *Abigail*, from *Ziba* and from *Barzillai*, and by the Provisions those people brought, who came to him in *Hebron*. The different kinds shewn there, are bread and wine, wheat and barley, flower of them both, beans and lentels, dried Pease, Grapes and Figs, Honey, Butter, Oyl, Sheep, Oxen, and fatted Calves. Among these particulars were several sorts of grain and pulse; which were indeed the most ordinary food of the Ancient *Egyptians*: And the *Romans* in the best times, and when they most of all applyed themselves to Agriculture, did scarcely live on any thing else. 'Tis well known,

Ruth 2. 9.
14.

1 Sam. 25.
18.
2 Sam. 16.
2 Sam. 19.

1 Chron:
12.V.
Cmlen. Al.
2 Pædag.
1 in.

Prov. 27.
27.

Plat. Rep.
3.

Levit. 24.
5. &c.

from whence comes the illustrious names of *Fabius*, *Piso*, *Cicero*, and *Lentulus*. We see the use, that the *Israelites* made of Milk by the counsel (and command) of the wise-man: *Thou shalt have Goats Milk enough for thy food and for the maintenance of thy Household*. Tho it was permitted them to eat fish, I don't see, there is mention made of their doing so, but in the latter times. 'Tis believ'd, that the Ancients despis'd it as a sustenance too light and delicate for robust and hearty men: nor is there indeed any report made thereof in *Homer*, or in any *Grecian* Writer of the Heroitick times. Neither do we find among the *Hebrews* any Sauces or *Ragousts*: Their feasts were composed of fat and solid meats. They reckon'd Milk and Honey for the greatest Delicacies imaginable. And truly, before that Sugar was brought from the *Indies*, nothing was known more pleasing to the tast than honey. The Offerings commanded by the Law, shew that in the days of *Moses* they had divers sorts of Pastries, some mingled with

with and others fried in Oyl.

Here is now an occasion to speak of the distinction of meats allowed or prohibited by the Law. It was not peculiar to the *Hebrews* to abstain from certain living Creatures out of a Principle of Religion: The people round about 'em did the same. The *Syrians* did eat no flesh; and some have been of Opinion, that it was likewise out of Superstition, that the *Greeks* did abstain from it. The *Egyptians* of *Thebes* ate no mutton, because they adored *Ammon* under the figure of a Ram. Besides they abstained from Goats, and Sacrificed sheep. The *Egyptian* Priests abstained from all meats and drinks, that were fetch'd from abroad: And as to what the Country produc'd, they abstain'd from Creatures, whose Feet were round or divid-ed into several toes or claws, or which had no horns; as also from Birds of Prey. Several ate nothing, that had life: And in their times of Purification they abstain-ed likewise from Eggs. In *Egypt* Swine's flesh was held for unclean.

Herod. 2.

Porphyr.
Abstin. 4.

Herod. 2.

Whosoever

Whosoever had toucht an Hog but as he past by, went presently to wash himself and his cloaths. *Socrates* forbad the breeding of them in his Republick, as creatures rendring no Service, and of no farther use than for the Table. All the World knows, that still at this Day the *Indian Bramins* neither eat nor kill any kind of Living thing: And 'tis certain, they have continued this Humour for above two thousand years.

Therefore the Law of *Moses* had nothing new or extraordinary in this point: But it was necessary to restrain the people within reasonable bounds, to hinder them from imitating the Superstitions of their neighbours, without giving them on the other side an entire Liberty which they might have abused. For this abstinence from certain meats was useful both for Health and for Manners. It serv'd not only to quell their unruly Spirits, that God had impos'd upon 'em that Yoke, but likewise to divert them from things hurtful. They were forbidden to eat of blood

or of Fat ; both being difficult to digest. Swines flesh is also very heavy upon the Stomach. The same holds good with those Fish, that have no scales, whose Flesh is oily and fat, whether it be delicate as that of Eeles, or it be hard as that of Tunnies, Whales and other Fishes of that kind. Thus *Pædag.* 2. we might render natural reasons ^{1.} for the greatest part of these Prohibitions, as *Clemens Alexandrinus* has well observed. As to the moral reasons, the Ingenious have ever counted Gluttony for a Vice, that was first to be subdued, as *Cassin. In-* being the source of most others. *stit* 5.
The Socratick Philosophers preached up Sobriety so very much, that *Plato* did not believe, that any *Plat. el. 7.* thing was to be done in *Sicily* to- *init.* wards the correction of manners, as long as people ate there two great Meals aday. And it is observed, that the aim of *Pythagoras* his abstinence was to render men Just and Disinterested, by accustoming them to live on a little. Now one of the chief branches of Gluttony is the desire of Variety of Meats.

A too great quantity does very soon disgust: But as the diversity is Infinite, the desire of 'em is Insatiable.

C A P. XII.

Purifications.

THe Purifications commanded by the Law had the same grounds with the Distinction of Meats. Neighbouring Nations practis'd them or such like others; and they were useful for Health and for Manners. The cleanness and neatness of the Body is a Symbol of the purity of the Soul, and is a pretty natural consequence of it: since that nastiness does commonly proceed from Sloth, from a contempt of others, and a lowness of Heart.

The external purification is in Scripture called *Sanctification*; because it makes men sensible of the
 Interiour

Interiour purity, wherewith we ought to approach holy things. Neatness is otherwise necessary to maintain Health and prevent Diseases especially in hot Countries. And indeed men naturally are there more cleanly: The heat inviting them to strip themselves to bath, and change their cloaths often: Whereas in cold Climates People dread the Water and Air, and prove more dull and Lazy. Certain it is, that the Sluttishness, wherein most of our common people live, especially the poorer sort, and those within Cities, does cause and keep on foot many and many Diseases. What would it be in hot Countries, where the air is more easily corrupted, and where water is more scarce? Moreover the Ancients made little use of Linnen, and Woollen is not so easily to be cleansed.

Let us admire herein the Wisdom and goodness of God, who had given his People Laws so many ways profitable: Since they served at once to accustome them to Obedience, to restrain them from

from Superstition, to regulate their manners, and to preserve their Health. It is thus, that in the Structure of *Animals* and Plants we see so many parts, which serve for several uses. Now it was important, that the precepts of neatness should make a part of Religion : For that considering the inner Corners of Houses, and the most secret actions of life, there was nothing but the fear of God, could cause them to be observed. However by these sensible things God formed their Conscience, and wondred them to acknowledge that nothing was concealed from him, and that it was not sufficient to be pure only in the eyes of men.

Levit. 11. This is the foundation of those
 3. 22. Laws, which commanded bathing
 Numb. 3. and washing of cloaths, after the
 24. having toucht a dead body or, an
 Lev. 14. 35. unclean Creature, and in several
 Lev. 13. the like encounters. Hence proceeds the Purifications of Vessels
 August. 2. by Water or by Fire; of Houses,
 Quest. where there appeared any corruption
 Evang. 40. of Women after their lyings
 in; and the Separation of Lepers:

Tho

Tho the white Leper, which the Scripture only mentions, is rather a Deformity than a Disease.

The Separation from Strangers was a necessary consequence of these Laws. For altho most of the adjoining People had likewise their Rules for the choice of Meats and for their Purifyings, they were not the same. So that an *Israelite* had always a right to presume, that the Stranger he met withal, had eaten of Swines flesh, or of meats offer'd to Idols, or had toucht some unclean Beast. And therefore he was not permitted to eat with *Aliens*, nor to enter into their houses. And this separation was likewise useful for manners; serving as a Barrier against their being too much with strangers, which is ever pernicious to the Commonalty, and which was much more so in those conjunctures of time by reason of Idolatry. The *Egyptians* were extremely addicted to this Maxime: the Scripture shewing that they would not eat with the *Hebrews*; and *Herodotus* testifying, that they would
neither

Gen. 43.

32.

Herod. 2.

The Manners

neither Kiss a *Greek*, nor make use of his Knife or his Vessel. Several such like practices the *Mahometans* have still at this day : But those, who have most of 'em, and are tyed to them with the greatest Superstition, are the *Indians*.

Yet the *Israelites* did not equally shun all manner of Strangers ; tho they comprehended them all alike under the name of *Gojim* or Gentiles. All Idolaters they abhorred, particularly the Uncircumcised. For they were not the only people, who practis'd Circumcision ; it was in use among the *Egyptians*, and among all the Descendants of *Abraham*, as the (*Ishmaelites*) the *Medianites*, and the *Idumeans*. As to the uncircumcised, who worshipped the true God, they suffer'd them to live in the Holy Land, with this *Proviso*, that they observ'd the Law of Nature, and Abstinence from Blood.

Selden de
jure nat.

But if they Circumcised themselves, they were reputed the Children of *Abraham*, and consequently obliged to keep all the Law of

Moses.

Moses. These last the *Rabies* called the *Profelytes of Righteousness*: And the uncircumcised Faithful they call'd the *Profelytes of Habitation*, whom they otherwise termed *Noachidians*, as being only obliged by the Precepts, which God deliver'd to *Noah* at his coming out of the *Ark*.

C A P. XIII.

Marriages. Women.

After that way the *Israelites* liv'd, Marriage was no great trouble to 'em: it was rather an ease according to it's Institution. Laborious were the Women as well as the men, and work't within Doors, while their Husbands were imployed in the Field. The Women dress'd the meat, and serv'd it up to the Table; which is seen in *Homer* and several parts of Scripture. When *Samuel* represented the manners of Kings to the people: The Kings, said he, will

¹ Sam. 8.
¹³

will take your daughters and make them Confectionaries, Cooks and Bakers. The Pretext, which Amnon the son of David us'd to get his Sister Tamar to his House, when he would viciate her, was to take broths from her hands, which she indeed had prepared her self, tho she was the Daughter of a King.

It was the Women, that made cloaths. And their ordinary occupation was to weave Stuffs, as they work now adays in Linnen and Tapestry. In Homer we see the Examples of Penelope, Calypso, Circe; we see the same in Theocritus, Terence, and in all Authors: And what seems to me the more remarkable, is, that this Custome did still continue at Rome among the greatest Ladies in a very corrupt age, Augustus usually wearing Cloaths made by his Sister and his Daughters. If we would have proofs hereof out of Scripture, 'tis said, the Mother of 1 Sam: 2.
19.
Prov. 31, Samuel made him a little coat,
13.
19. &c. which she brought him on solemn days; and we see the virtuous wife

Theocr. Idyl.

15.

Ter. Heautont.

Sueton. Aug.

73.

wife of *Solomon* industriously applying her Linnen and woollen, a turning the wheel and spinning, and giving two Suits of Cloaths to all her Domesticks.

All these works are done privately in the house, and do not require any great strength of body. Wherefore the Ancients did not fancy them worthy to employ men; and very kindly left 'em to women, naturally more neat, more sedentary, and more addicted to Jud. 8. 5. Little businesses. They lived apart from the men and much retired, principally the Widows. *Judith* remained thus shut up with her Women in an high apartment, like the *Penelope* of *Homer*.

The Marriages of the *Israelites* were not accompanied with any Ceremony of Religion, that I know of, unless it were the Prayers of the Father of the Family, and of the assistance for drawing the blessing of God upon the Bride. We have examples hereof in the marriages of *Rebecca* with *Isaac*, Gen. 4. 6 & Ruth. 4. 11. of *Ruth* with *Boaz*, of *Sarah* Tob. 7. 15. with *Tobias*. I do not see, they offer'd

offer'd Sacrifices upon this occasion, or went to the Temple, or sent for Priests: All passed amidst their Friends or Relations; nor was it other than a civil contract. As for the Circumcision of Children, that was in truth an Act of Religion, and very necessary, when any one was to enter into the alliance of *Abraham*: But it was likewise performed within doors by Relations, without the ministry of any publick person. In all these Ceremonies take care we must, not to let our selves be deceiv'd by modern Pictures, as I have already said of Apparel.

Far from fearing the Multitude of Children, the *Israelites* did hugely desire it. Besides their natural Inclination, the Law gives great motives to it. They knew, that God in creating the World, and in repairing it after the Deluge, had said to mankind: *Encrease and Multiply, and fill the earth.* They knew, that to *Abraham* he had Promised an innumerable posterity; and finally that amidst them was to be born the

SAVIOUR

SAVIOUR of the World. And by those sordid Interests they were not press'd, which in this age make people look upon the blessing of Marriage as a great misfortune. Their frugal way of living was the occasion, that as long as their Children were little, they cost 'em little to feed, and yet less to cloath; for in hot Countries they often let 'em go naked: And when they were bigger, they helped them in their Labour, and spared them Slaves and hired Servants. Wherefore they had few slaves in proportion. *Ziba* the 2 Sam. 9: Servant of *Saul* cultivated the Pa- 10. trimony of *Mephibosheth* with his Fifteen Sons and twenty slaves. They were not in pain to provide for their Children; since there was no Fortune to be made amongst them, and all their ambition was to leave to their Sons the Inheritance, they had received from their Progenitors, better cultivated, if possible, and with some Herds more. And their Numb. 27. Daughters, as they did not succeed in defect of Males, were 8. accordingly

accordingly married rather for
allyance than for estate.

Thus it was a Conveniency to
have many Children; as it was an
honour too. They deem'd that
man happy, who saw himself Fa-
ther of a large Family, and envi-
roned with a great number of
Children and Grand-children, al-
ways ready to receive his Instructi-
ons, and to execute his orders:
and they did not fear his name
would be Forgotten as long as his
Posterity subsisted. Thus when
the Scripture sets down the num-
ber of Children, 'tis usually for
to commend the Fathers: as those
two Judges of *Israel*, of whom
one had thirty sons, the other
forty with thirty Grand-sons; as
David, of whom it reckons nine-
teen sons, bating those by Concu-
bines; as *Rehoboham*, who
had twenty eight sons and
sixty Daughters; and *Abijah*, who
had two and twenty Sons and six-
teen Daughters. Thus did the
Poets crack of the fifty Children
of *Priam*: for the *Greeks* had se-
cundity in no less esteem. As

Judg. 10. 4.

12: 14.

2 Chron.

11. 21:

Ibid. 13. 21

Virginity

Virginity was not yet known for a virtue, in this State they only considered the mischief of Barrenness: and they thought those maids unhappy, who dyed without being married. *Electra* complains expressly hereof in *Sophocles*, and it was the subject of the Regrets of *Jephtha's* Daughter. Wherefore it was a shame for a marry'd woman to be barren; as we see in the mother of *Samuel* and many others; and this misfortune they looked upon as a curse of God. *Jud. 11. 38.*

This care of Posterity and preserving the memory of the Dead was the foundation of that Law, which commands the Brother to marry his Brother's widow, in case he dyed without Children. This right was established in the time of the Patriarchs, as appears by the History of *Tamar*, and they look'd upon it as a pious duty, that the name of the deceased might not fall into oblivion. So the Children were attributed to him by a kind of adoption. From thence come the two *Genealogies* of *Gen. 38. 8.*
Deut. 25. 6.

Mat. 1.

Luke 3.23.

of JESUS CHRIST according to St. *Matthew* and St. *Luke*: For thus it was that *Joseph* had two Fathers; the one by Birth, and the other by this Adoption of the Law. Besides, this same marriage with a Sister-in-law was not contrary to the first natural right, which allowed even the marrying one's own Sister, before God had forbidden it.

The desire it was of having a great number of Children, which moved the *Israelites* to take several wives at a time: altho they were reserv'd enough as to the use of marriage. From it they abstained not only during the bigbellies and the other unfitness of their wives, but during all the time they were nurses, *that is to say*, most commonly during three years: And we do not see, they could dispence themselves from nursing their own Children. Wherefore we ought not to think it strange, that God tolerated *Poligamy*, which had been introduc'd before the Deluge, tho it was contrary to the first institution of marriage.

Jud. 4. 19.

For

For when it was instituted in the Terrestrial Paradise, there was not yet any Concupiscence : And since that by the new law it was raised to the dignity of a Sacrament, 'tis accompany'd with very Strong graces ; but in the interval when grace was much less, and that sin reigned, it was the goodness of God to use a greater Indulgence. Wherefore 'tis with *Polygamy* as with divorce, of which JESUS CHRIST told *Mat. 19.8.* the *Jews*, that in them it was suffer'd for the hardness of their hearts. Besides their Wives they were allow'd to have Concubines, who usually were Slaves. Above them the Legitimate wives had nothing more than the dignity, which rendred their Children heirs. So that the name of *Concubinage* did not signify Incontinency as among us : it was only a less solemn marriage.

Furthermore, this Liberty was so far from making wed-lock more commodious, that the Yoke was the more heavy. An husband could not so equally share his
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heart

*As the Pa-
pists hold.*

heart amidst several wives, as to give 'em all contentment. He was fain to govern them with an absolute authority, as the *Levants* do still at this day. In marriage there was no longer an equality of Friendship and of Society. It was yet more difficult, that Rivals could agree among themselves. There must needs have been continual Divisions, Cabals, and Domestick Wars. All the Children of one woman had as many Step-mothers, as the Father had other wives. Each one espoused his mother's Interests and look'd upon the Children of other Women as Strangers or enemies. Hence comes that manner of Speaking so frequent in Scripture: *He is my Brother and the son of my Mother*. We see examples of these divisions in the Family of *David*, and still much worse in that of *Herod*. As to the Liberty of Parting by Divorce, it had likewise ill consequences. They more lightly engaged and venturd 'emselves the less for one another; and the multiplicity of marriages might
rise

rise to such an excess, as to become a Palliated Debauch. 'Tis well known, what a disturbance it occasion'd at *Rome* after the fall of the *common-wealth*; whereas that as long as good manners were kept up there, no Divorce was seen untill the year 523 : Notwithstanding the Laws permitted it. The Children also suffer'd very much by it; they remained Orphans in their Parents life-time : And hard it was for 'em to prevent the becoming odious to one of the two, and the not siding with the one or other.

Gell. 4. 3.

C A P. XIV.

Education of Children. Exercises. Studies.

THe Education of Children seems to have been much the same among the *Israelites*, as among the *Egyptians* and the most ancient *Greeks*. They formed their bodies by Labour and Exercises, and

their minds by Learning and Musick. A great value they had for strength of Body ; and 'tis the most usual commendation, that the Scripture gives to warlike men ; as to *David's* brave and stout Soldiers. Foot-races must have been one of their principal exercises, since they knew people by seeing them run afar off, as those who brought the news of *Absalom's* defeat : Most surely they must have seen them run often. 'Tis also said of *Asahel Joab's* Brother, that he ran like a wild Roe. The Prophet *Zachariah* speaks of an heavy stone, which *St. Jerome* takes for one of those Stones that served to try the Strength of men, by essaying who should raise it highest. So that we may believe, they had too that kind of exercise. The example of *Jonathan* shews, they used archery. But bodily exercises they never made an important Occupation, as the *Grecians*, who reduc'd it to an art, which they term'd *Gymnastick* : because they exercised themselves all naked, and they sought the utmost perfection

in it. At great charges they built places very spacious and magnificent for exercises: They had masters, and under them a great number of men for the teaching young People. In short, there were among them *Athleta* by profession, taking up all their lifetime with those exercises. To fall into those curiosities the *Hebrews* were too serious: And it was an odious novelty, when under the most renown'd *Antiochus* they built a *Gymnasium* after the *Grecian* mode in *Jerusalem*. They contented themselves with the Labour of a Country-life, and with some military exercises, as did likewise the *Romans*.

Neither had they need of great Study to form their wits, if by Study we understand the knowledge of Sundry Languages, and the reading of many Books, as we commonly understand it. Their Mother-tongue was sufficient for them, and that was the *Hebrew*, such as we see it in the Scripture. Foreign Histories and Poems were of no use to 'em, since these were full

1 Mat. 1.
15.
2 Mac. 4;
91. 2.

Psal. 16. 4.

full of the names of the False Gods, which they were not so much as to utter. So that all their Grammar consisted, as that of the ancient *Greeks*, in speaking their own tongue well, in reading and writing correctly, with this difference, it did not appear, that they had reduced it into Art, or learnt it by Rules. Their Letters were those, we now call *Samaritan*, for that the *Samaritans* have preserved them. And as they are neither smooth nor easy to form, we may question, whether the art of writing was very common among the *Israelites*; so much the more in that the Learned are called in Scripture *Sopherim* i. e. *Scribes* according to the most ancient Translations. And indeed a people given to Husbandry have less need of writing than Merchants and men of business. But 'tis credible, the most part knew how to read; since to all it was recommended to learn the Law of God, and to meditate on it day and night; and this Study was their sole Occupation on the Sabbath-day.

Dent. 6 6.

7. &c.

Joi.

2. contr.App.

6.

Orig. cont.

Celsum. lib.

4.

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That book was sufficient to instruct them perfectly. In it they saw the History of the World till their establishment in the Land of Promise, the Origine of all nations, that were known to 'em, and more peculiarly of those, whom they had most occasion to know, the Descendants of *Lot*, *Abraham*, *Ishmael*, and *Esau*. In it they saw all their Religion, the *Tenets*, Ceremonies, and Precepts of Morality: It contain'd also their Civil Laws. Thus that Book alone, which is the *Pentateuch* or the five Books of *Moses*, included all they were to know.

Not but they had many other Books. For, that I may not speak of the Books of *Joshuah*, of the *Judges*, of *Samuel*, and of other Sacred Writings, which were made afterwards. In the time of *Moses* mention is made of a *Book of the Warrs of the Lord*, as also of a *Book* Numb. 21.
of *Jasher*. The Books of *Samuel* 14.
and *Kings* do often refer to the Josh. 10.
Chronicles of the Kings of Judah and 13.
Israel. *Solomon* wrote three thousand Parables, and five thousand Canticles

Ecc 112.
12.

ticles : He made Treatises of all *Animals* and *Plants* : And he himself complains of the Infinite number of Books, that were composed. All those Books, and perhaps many others we know not of, are lost, as well as those of the *Egyptians*, *Syrians* and other Eastern people. The only Books, which remain of that antiquity, are those which God himself dictated to his Prophets, and which he has preserved by a Particular Providence.

The other part of Studies was Musick, I judge thereof by the *Greeks*, who from the *Orientals* had taken all their Studies and all their Politeness. Now certain it is, that the *Greeks* had all their Children taught to sing and play upon Instruments : This study is the most ancient of all. Before ever Letters were us'd, the memory of great things was preserv'd by Songs. The *Gauls* and *Germans* had that Custome in the time of the *Romans* : And the same Custome is still kept up by the wild Inhabitants of *America*. Altho the *Hebrews* had Letters, they knew, that
words

words in measure and put into a Song are always easilier remembred; and from thence the great care arose, which they took to compose Canticles upon any thing considerable that happened to them; such are the two, which *Moses* made, the one at the passage of the Red-sea, and the other, when he lay adying, to recommend the observation of the Law. Such is the Song of *Deborah*, that of *Samuel's* Mother, and many others; and especially the Psalms of *David*. These Poems are of a wondrous Instruction, full of God's Practises, of the Memory of his Benefits, of Moral Precepts, and all the Sentiments which a good man ought to have in all the different States of Life. So that the most important Truths, and the most exact thoughts agreeably enter'd into the minds of Children with Tunes and Words.

Exod. 15.

Deut. 32.

Jud. 5.

1 Sam. 2.

If we may judge of the goodness of their Tunes by that of their Words, they must have been altogether excellent, grave and solid, but touching and various. If

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we judge of 'em by the effects Scripture seems to attribute to 'em, such as were supernatural. We see their Musick charm'd evil Spirits, by the example of *Saul*, who found himself better, when *David* play'd upon the Harp. We see that the sound of Instruments did help the Spirit of God, which moved the Prophets, by the example of those, whom *Saul* met with according to the Prediction of *Samuel*, and with whom he himself enterd into Heavenly transports of Joy; and by the example of *Elisha*, who call'd for a Ministrel, that he might Prophecy. This shews, that Musick appeas'd the motions of the Spirits and humours, which the Devil had rais'd in those Persons, God had permitted him to possess; and that on the contrary meeting with calm and de-seate hearts, it rais'd them up to God, and inflamed 'em with Devotion, disposing them thus for the better receiving the powerful impressions of his Spirit. In like manner the *Greeks* relate to us the prodigious effects of their Musick for

1 Sam. 10.
5.

2 Kings. 3.
15.

for exciting or for calming Passions: And we must either give all Histories the Lye, or confess, the Musick of the Ancients was much more charming than ours.

Not that it was rare amongst them; they were all Musicians: And to confine my self to the *Hebrews*, and not to speak of those who were Musicians by profession, there were in *David's* time Four thousand *Levites* destin'd to that employ only, under the conduct of 288 Masters; the chief of whom were *Asaph*, *Heman* and *Jedisthun*, so often named in the Inscriptions of the Psalms. *David* himself was a great Poet and a great Musician: And 'tis well known, how much the inclination of Kings serves to the advancement of Arts. A great Diversity they had of wind and other Instruments, whereof some had eight or ten Strings, and their Tunes were accompanied with dances: for this is the meaning of the word *Chorus*, which the *Latins* have taken from the *Greeks*, and which amongst them signified a company of Dancers, dress'd and cloathed in one
and

1 Chr. 23.
5. 25. 7.

and the same manner. They Sang together, and danc'd a kind of *Brawles*. They were coupled according to their age and sex, young men, Maids, Women, Old-men, without intermixture with one another. Now 'tis improbable, that the dances of the *Hebrews* offended the Rules of Modesty. There is mention made of *Choirs* at the Procession, which *David* made to transfer the *Ark* into *Sion*, and on several occasions of victories, when the Maids went out of the City Dancing and Singing.

But the greatest part of their studies did not consist in Reading & Regular Lessons, but in the Discourses of their Fathers and of their old men. Who were obliged to inform their Children of the great things, God had done for them and their Forefathers : And it is for this reason, that the Law commanded them so often to explain to their Children the Reasons of the Feasts and the other Ceremonies of their Religion. Wherefore those Instructions applied to sensible Objects, being so frequently repeated, could not fail

Dent. 6. 7.
20.

fail of being sound and solid. They likewise taught them all that concerned Agriculture, joyning to their Lessons a perpetual Practice: And we shall not doubt, but they were very knowing therein, if we consider, that during so many ages they made it their sole occupation. Now altho this art be exercis'd among us by people of gross and unthinking Souls, yet it contains a vast extent of Knowledge much more useful to mankind, than these *Notions* of the greater part of Speculative men, who are esteem'd Learned. And tho for knowledge we should reckon only what is written in Books, the Ancients and Moderns have written enough of this to give us a good opinion of it. Thus an *Israelite*, who by the Tradition of his Fore fathers, by his own experience, and some reading had inform'd himself of his Religion, the Laws which were to regulate his life, and the History of his Nation; who knew, how to procure to himself all things necessary; who perfectly understood the several qualities of
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of Earth, and of Plants proper to each; what course was to be taken with 'em, and in what Season; what precautions were to be used against the diverse Accidents which cause the Fruits of the Earth to perish, how they were to be gathered and preserved; who knew the nature of Cattle, their Food, their Diseases, their Remedies, and so many other the like things, which most of those are ignorant of, who among us go for well-bred and learned men: This honest *Israelite*, methinks, is as much to be valued, as a man brought up either in Law or the Disputes of our Schools.

But nevertheless there were some *Israelites*, who more particularly set themselves to Study, and who may have the appellation of Learned, even according to our *Ideas*.

1 Chron.
12. 32.

'Tis said, that in the time of *David* there were in the Tribe of *Ephraim* Learned men, who had understanding of the times, what *Israel* was to do. And by these words Interpreters understand men, that observed the Stars, and regulated

the

the Feasts, and all the order of the year. The Prophet *Malachi* saies of the Priests in general, That *their Lips should keep Knowledge, and that they should seek the Law at his mouth.* So that one of the Principal Functions of the Priests was to teach the People: As also the Prophets applyed themselves that way. It was they alone, who took upon them to write and especially Histories. For among the *Hebrews* as well as other *Oriental*s, Private persons were not suffered to have that Liberty, which the *Greeks* allowed them. None but the Doctors deputed by publick order, or the Prophets inspired by God were permitted to write. Thus the most ancient Histories of the *Romans* were the Annals of the *Pontifices*. We see by the works of those *Hebrew* Authors, how much they excell'd in Eloquence and Poetry. For I here term Eloquence the Art of Writing well on all manner of Subjects, Histories, Laws, Precepts, Exhortations.

Mal.2. 7.

Joseph. cont.
App.1.2.

In point of History they do no more

more than relate matter of Fact, as clearly as is possible, without mixture of Reasoning or Reflection. But when we examine the business well, we shall find, that they have with a marvellous Judgment chosen the Deeds, which serve for their Design: By which means their Histories are very short; tho' in places of Importance they come to the least Particular, setting the Action before the eye, and making their Personages speak directly, which renders their Narration very lively. We see, that they on purpose retrench all Reflections and aggravations, in that they know very well how to employ them in discourses, where they would raise emotions. Thus in *Deuteronomy* does *Moses* with the greatest and strongest figures rise and amplify, what he had related very plainly in the fore-going Books. Thus does the Prophet *Isaiah* barely rehearse the Defeat of *Sennacherib*, after having exaggerated it by foretelling it in a Style that amounts even to Poetry.

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The Laws are written with clearness and brevity; the Maxims of Morality are contain'd in short Sentences, adorn'd with fit Figures, and express'd with a measured Style. All which does likewise serve to make them be remembered. In short, their Poetry is sublime, the Descriptions lively, the Metaphors bold, noble the Expressions, and the figures miraculously diversifyed. But whole Volumes it would require to speak worthily of their Eloquence and their Poetry. Tho they wrote by divine Inspiration, I don't believe it necessary to attribute all their Eloquence to that supernatural Cause. The difference of Styles, shews, that the Holy Ghost did make use of their natural expression to explain the truths, which to them he dictated. And what moreover shews this style to be natural is, that the most Ancient of Profane Authors come very near it. *Homer*, *Herodotus*, *Hippocrates* speak after the same manner. We see in *Pindar* and in the *Chorusses* of Tragedies the boldness and variety of Songs. The more
ancient

The Manners

Ancient the *Grecian* Authors are, the more they resemble the *Hebrews*, in the difference of Styles according to the nature of Works, and in the brevity and propriety of Expression.

You may, if you please, believe, that the *Hebrews* wrote after this manner by the sole force of their *Genius* and their exact judgment, which made them reject all that was not for the design of each work, and employ what was proper to instruct or to move. For my part, seeing they so constantly observed the Distinction of Styles, and so much to the purpose employed all the ornaments of true eloquence, I chuse rather to believe, that they had then some rules drawn from the experience of their Fathers, whether they were written, or delivered down only by Tradition among the Learned. Let us not fancy the *Greeks* invented Eloquence, and Poetry. At most they did but invent the names of Figures, and that Art of the *Grammarians* and *Rhetoricians*, which never made Oratour or Poet.

Long

Long before them were found out the grounds of that Art. And indeed the World was then pretty old. It had lasted three thousand years ' before *Solomon* ; and it has continued as long since with- in a little more than three hundred years. Until that time the Life of man was long ; and there had not yet been any Deluges of Barbarous Nations in those Coun- tries, where Arts and Sciences did begin.

C A P. X V.

The Politeness of the Israelites.

TO return to the *Hebrews* in general, being so well in- structed and so well born, that is, in a Country, where men are na- turally endowed with Wit, they could not want Politeness. For you must not imagine, that it is incompatible with a Country-life and with the Labour of the Body : The example of the *Greeks* does but

The Manners

but too well evince the contrary. But the *Greeks*, living for the most part in *Common-wealths*, were so jealous of their Liberty, that they all carried themselves as equals; and their Complements only tended to the testifying Esteem and Friend-ship, wherein they were imitated by the *Romans*. The Civility of the *Orientals* suited more with ours, and shewed more Respect. Those they treated as Lords whom they had a mind to honour, made them Protestations of Service, and bowed before 'em even to the prostrating themselves on the Earth, which the Scripture calls *Worshipping*. The *Hebrews* did the like, even before they had Kings, and in the days of the Patriarchs: Which did apparently proceed from the Manners of the People round about, who had long time been subjected to Masters. To Kiss, was common in their Salutations. Whereas we uncover our heads out of respect, they put off their Shoes to go into Holy Places; it being a sign of mourning to have the head uncovered.

We see examples of their com- Ruth. 2. 11.
 elements in those of *Ruth*, of ^{13.}
Bigael, of that Woman of *Teko-* ^{1 Sam. 25.}
ah, whom *Joab* employed to re- ^{23. 41.}
 all *Absalom*, and lastly of *Judith*. ^{2 Sam. 14.}
 All these examples are of Women, ^{17.} *Judith* 11.
 usually more Flattering than men. ^{5. 6.}
 Willingly and with delight they
 made use of Parables and ingeni-
 ous *enigmas* or riddles in their
 discourses. Their language was
 very modest, and conformable to
 bashfulness, tho after a man-
 ner different from ours. For they
 used Far-fetcht Circumlocutions for
 things, which we bluntly speak of
 and with less caution. As when
 they said, *The water of the Feet*,
 meaning urine; *To open one's Feet*,
 meaning, to go to Stool; and
 when they name the *Thighs*
 for the neighbouring part, which
 is not to be named. On the con-
 trary they have expressions, which
 sound to us very harsh. They
 speak often of certain secret Infir-
 mities in Men and Women, that
 we should not dare to name;
 and without scruple name some
 things, the names of which we
 very

very carefully avoid. All these differences do only proceed from the distance of times and places. The greatest part of words, which are uncivil according to the present use of our Tongue, were formerly civil, having other sorts of *Ideas* annexed to 'em : And at this day the *Levantes*, especially the *Mahometans* have ridiculous niceties for certain beastly things, which do nought concern manners, while they give themselves all manner of Liberty in the most infamous Pleasures. But to come to the *Israelites*, 'tis likewise observable, that they spoke more freely of what concerns the material of Marriage, in regard none among 'em renounced it, and those who wrote were very Serious men, and generally advanced in years.

C A P. XVI.

Of their Pleasures.

THeir mild and quiet life joyn'd to the beauty of the Country did incline them to Pleasures.

But

But their Pleasures were sensible
 and easy ; having few others, but
 those of good Chear and Musick.
 Their Feasts, as I have said, were
 of plain Meats, which they took
 at home, and their Musick cost
 them less, most of 'em being Skill'd
 in playing upon Instruments. The
 good old *Barzillai* only reckon'd
 these two Pleasures, when he said, 2 Sam. 19.
 he was too old to Relish Life; and 25.
 the Son of *Syrach* compares that
 entertainment to a Carbuncle set
 in Gold. Thus *Ulysses* did frank- Eccles. 32.
 ly vow amongst the *Phaeaces*, that 78:
 he knew no other felicity than a
 feast accompanied with Musick.
 The same pleasures we see in the
 Rebukes which the Prophets gave
 to those Persons, who misused them. Amos 6.
 But they added thereto the excess
 of Wines, Crowns of Flowers, and
 perfumes, as we see was practis'd
 by the *Greeks* and *Romans*. We
 see the particulars of their Perfumes
 in the Canticles, and other parts
 of Scripture: But chiefly in the
 Law, where it prescribes the com-
 position of two sorts, which were
 to be offer'd to God, the one dry, 29.
 the

the other Liquid ; and those druggs were the most Odoriferous that were known, before the finding out of Musk and Amber. They took delight to eat in Gardens under Trees and Arbours. For 'tis natural in hot Countries to seek out Air, and love the *Fresco*. So that, when Scripture would shew a time of Prosperity, it says, *Every one did eat and drink under his own Vine and own Fig-tree* ; which are Fruit-trees, whose Leaves are largest.

Their application to Husbandry did not permit them to make Feasts every day, and every day to take their pleasures, as most part of our wealthy People do now : But it served to make 'em relish them the better. Thus they had times of Rejoycing, their Sabbath-days; and all the other Feasts set down by the Law, Marriage, sharing of booty after the Victory, Sheep-shearing, the Harvest and the Vintages in each particular Territory, where the Neighbours assembled to help one another. Well known it is, that the Festivals of *Bacchus* and

Isai. 9. 3.
16. 10.

and *Ceres* had their rise among the *Grecians* from such occasions of Joy whereof there are Traces still seen in Countries where Vine-yards are. The *Israelites* had no prophane sights. They contented themselves with the Ceremonies of Religion and the preparation of *Sacrifices*; which must needs have been very magnificent; since the Temple was the most stately building in all the Country, and there were above thirty two thousand *Levites* destined to serve therein.

I do not see, they used either Gaming or Hunting, which we reckon among our greatest. divertisement As for Gaming, it seems, they were absolutely ignorant of it, the very name being not so much as found in all the Scripture. Not but that the *Indians* had already invented Games, if, what we are told of them, be true: But still at this day the *Arabians* and other *Oriental* Nations do not Play at any Games of Hazard. As for Hunting or Fowling, they were not unknown to the *Israelites*: But they applied themselves that way less

Herod. 1

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less for pleasure than for the advantage of furnishing their Tables, and the saving and preserving their Corn and their Vineyards. For of Traps and Snares they speak often; and we do not find, that even their Kings were provided of Dogs and other equipages for that Sport. Undoubtedly they would have rendred themselves very odious, should they have rid or run over their till'd Lands, or kept any creature, that might have done mischief. The great chaces are plac'd in the vast Forrests and uncultivated Lands of cold Countries.

C A P. XVII.

Their Mourning for the Dead

After their Rejoycings, let us speak of Mourning, and the marks of Affliction. The Ancients went not into Mourning only for the death of their Relations, but as often as any misfortune hap'ned to them: And their Mourning

Mourning did not solely consist in changing Cloaths. The causes of Mourning were either publick Calamities, as a Mortality, a general Famine, or an invasion of enemies, or particular Misfortunes, the death of a Relation or a Friend; if he was dangerously sick, or in Captivity; or if one was accused of an heinous crime. The signs of Mourning among the *Israelites* were to rent their Garments, as soon as they heard of Ill-news, or when they hap'ned to be present at some great evil, as a Blasphemy or any other sin against God; to beat the Breast, to put their hands upon their head, to uncover it, and to cast dust and ashes thereon instead of Perfumes, which they us'd on occasions of Joy; and lastly to shave the Beard and Head. On the other side, the *Romans*, who were wont to shave, let their hair grow in time of Mourning. As long as that lasted, they were neither to anoint or wash themselves, but to wear sordid and torn apparel, or Sack-cloath, *that is to say*, a straight and narrow suit,

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without

without foldings, and by Consequence disagreeable. They call'd them *Cilices*, because they were made of coarse Camlet, or of some such like coarse and heavy Stuff. They had their feet bare as well as their heads, but their Faces covered. Their Mourning was attended with fasting: That

Ezech. 24. is, as long as it continued, they
 17. either did eat nothing at all, or they did not eat till after the Sun's setting, and then very common Meats and some Pulse, and drank nothing but Water. They remained shut up, sitting on the Ground, or lying on ashes; kept a profound silence; never opened their mouths, unless to lament, or Sing Doleful Songs. The Mourning for the Deceased generally lasted seven days, and seldom any longer. But Widows there were, who continued their Mourning all their days, as *Judith* and *Anna* the Prophetess.

Thus their Mourning was not as ours, a meer Ceremony, of which only People of Quality do regularly acquit themselves. It con-

tain'd

tain'd all the natural Consequences of a real Grief ; for men in great afflictions take no care to deck or keep themselves neat ; hardly ever speak, without it be in Complaints ; do not shew themselves openly, but shun all Divertisements. I believe indeed there were amongst them, who only as it were mimick'd Mourning & did all these things without being much concern'd. But at least those that were really so, might freely satisfy themselves. Now in general both the *Israelites* and all the Ancients were more natural, than we are in these matters, and constrained themselves much less as to the exterior Demonstrations of their passions. They Sang, they Danc'd on occasions of Joy : On those of grief they wept, they groan'd aloud. When they were in fear, they ingenuously confess they were so : When they were in choler, they vented it in reproaches. *Homer* and the *Tragick* Poets afford us examples hereof on all occasions. Philosophy and Christianity have since very much corrected that outside in all those, who

who have had Education and Politeness : They are exercised from their Youths to speak like *Heroes* or like *Saints* : But the most part are never the better at the Bottom but only dissemble their Passions without striving against them.

Funerals will suit well with Mourning. All the Ancients took a particular care of them ; and lookt upon it as a great Misfortune, when the Bodies of Persons, who had been near and dear to them, remain'd expos'd to be torn and devour'd by Beasts or Birds, or to be corrupted openly, and infect the Living. Whereas the *Greeks* burnt the corps to keep the ashes, the *Hebrews* interred the common People, and embalmed the most considerable Personages to put them into Sepulchers. They embalmed much after the same fashion as the *Egyptians*, surrounding the corps with a great quantity of drying drugs : Then put them into Tombs, which were little Caves or Closets cut out in Rocks, whereof each had a Table of the same Stone, on which they
laid

laid the Body. Several of those Sepulchers still remain, whereof we may see descriptions in the Relations of Travellers. Altho Funerals were a pious Duty, yet they were not attended with any Ceremony of Religion: On the contrary, it was a profane action, which rendred all those unclean, who had any share therein, untill they were purify'd: Which proceeds from that Dead Bodies are either in a state of Corruption, or in a Disposition approaching thereto. Wherefore so far were they from having occasion for Priests at their Funerals, that thy were forbidden to assist at them, were it not at those of their near Kinsfolk. When *Josias* fell to abolishing Idolatry, he caus'd the Bones of the False Priests to be burnt upon the Altars; to the intent, those Altars might be had in the greater Detestation.

Levit. 21.

23.

2 Chron.

34. 5.

C A P. XVIII.

Religion.

THis is, what concerns the Private life of the *Israelites*. Let us now proceed to their Religion and their State Politick. As to Religion I shall not enlarge much in explaining their Belief. We ought to know it, since 'tis comprehended in ours. I shall only shew, that certain truths were clearly reveal'd to them, while others were still obscure, tho they were already revealed. What they knew, was, That there was but one God, who Created Heaven and Earth: that he governs all things by his Providence; that we ought to put no trust, save in him, nor hope for any good but from him; that he sees all things even the very secrets of our hearts; that he moves our wills within, and turns them which way he pleases; that all men are born in sin, and naturally prone to evil; that, notwithstanding

*Vide 7 sepb
cont.*

App. 1.2.5.
8.

Deut. 4.39.
6. 4.

Pf. 104.
127.

Pf. 62. 71.
If. 36.

Jerem. 17.
Psal. 93.

138.
1 Kings 8.

39.

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withstanding, they may do well with the help of God; that they are free, and have the choice to do good or evil; that God is very just, and punishes or rewards according to merit; that he is merciful, and pardons those, who have a sincere regret for their sins past; that he judges all the actions of men after Death: From whence it follows, that the Soul is immortal, and that there is another Life. They knew, however, that God out of his meer goodness had chosen them amongst all men to be his faithful People; that among them, of the Tribe of *Judah* and of the race of *David* was a SAVIOUR to be born, who should deliver them from all their Sufferings, and draw all Nations to the knowledge of the true God. This is, what they distinctly knew, and was the most ordinary Subject of their meditations and their prayers. This is that high and most glorious Wisdom, which distinguished them

1 Sam. 10.
26.
Prov. 21. 1.
Ps. 51. 7.
Gen. 6. 5.
Ps. 52. 4.
Deut. 30. 6.
Ezech. 36.
27
Deut. 30.
19, 20.
Ps. 18. 9. 62
13.
Ex. 34. 6.
Deut. 30. 1.
2.
Ps. 73. 17.
Eccl. 8. 11.
9. 2. 11. 9.
12. 14.
Wisd. 2. 13.
Deut. 7. 6.
7, 8.
Ibid. 9. 5. 6.
Gen. 49.
10.
2 Sam. 7.
12.
Ps. 22. 28.
Psal. 72. 11.
Is. 11. 1. 10.
Ezech. 34.
23.
Deut. 4. 6.

Vid. Orig. contra. Cels. 5. et Jos. 2. in Ap. 6.

from

from all the Nations of the whole Earth. For whereas among the rest of the World none there were but the wise men, who knew any of these great Truths, and that too very imperfectly, and with a great Diversity of Opinions; All the *Israelites* were taught these Doctrines, even the very Women and Slaves. All had the same Sentiments.

Gen. 1. 26. The Truths, which were taught
 Ps. 33. 6. them more obscurely, were that
 Prov. 30. 4. in God there are three Persons,
 Mai. 48. 16. Father, Son, and Holy Ghost; that
 Ps. 3. 7. the Saviour, whom they expected,
 Ps. 110. 3. should be God, and the Son of
 Ps. 45. 78. God; that he should be both God
 Gen. 22. 18. and man; that God gave to men
 Is. 53. 11. his grace and necessary help for the
 Ibid. 5. 6. accomplishing his Law, only, by
 &c. that Saviour and in view, of his
 Ps. 69. 19. merits; that he should suffer death
 64. 4. to expiate the Sins of Mankind.
 Tob. 13. 21. That his Kingdom should be whol-
 &c. ly Spiritual; that all men should
 Job. 19. 26. rise again; that in the other life
 Dan. 12. 2. shall be the true Recompence of
 Wisd. 30. the good and Punishment of the
 10. &c. Wicked. All this is taught in the
 5. 1. &c. Scriptures
 Tob. 2. 18.
 4. 23.

Scriptures of the Old Testament, (and in the *Apocrypha*;) but not so clearly, as that all the People knew it. Nor indeed were men yet capable of receiving such elevated truths.

But according to my Design, I must only explain, what their external practises of Religion had most different from our Principles and Manners. They had but one Temple and one Altar, where it was premitted them to offer Sacrifices to God; which was a sensible mark of God's Unity: And for the representing likewise his Sovereign Majesty, that Building was the most magnificent in all that Country. The Temple *within the Veil* was on the inside adorned with Sculptures, and all overlaid with Plates of Gold. True, it was not very large: But the Courts, Galleries and diverse Apartments, which belong'd to it, for the Lodging of Priests and *Levites*, for the keeping Treasures and sacred Vessels; the Magazines of Oblations, the Kitchens, the Rooms to eat in, and the rest; all
this.

this together made a great mass of buildings, which being form'd in symmetry and rare Architecture gave a mighty *Idea* of that great King, who was served in that sacred Palace. And to render it's Sanctity the more sensilbe, none but those who were pure, were allowed to go upon the mount of the Temple. The Women had their place apart: The *Gentiles* were only in the outward Court: The *Israelites* were plac'd in one more advanced. That, where the Altar was, was only for the Priests: They did not go into the Temple within the Veil, but only to offer Incense and Loaves, and to kindle the Lamps: But none, save the High-Priest entred into the most Holy Place, and that too but once a year.

We are offended at the Bloudy Sacrifices, which made the Temple a Slaughter-house and Kitchen: But the same thing was done by all Nations. Besides, the proper functions of the Priests were only to sprinkle the Blood, kindle the Fire, and put those portions upon it;

it, which were to be offered up. It was the parties, that kill'd the Sacrifices, who prepared them, cut 'em to pieces, and caused them to be broil'd: Which we see in the Law and in the History of the Sons of *Heli*. However the Priests did the same functions at the publick Sacrifices, that were offer'd for all the People. Hence come those Figures, which might seem to us low and mean in *Jeremy* and *Ezechiel*, to whom God represents *Jerusalem* by the Image of a *Pot*. Those two Prophets were Priests, and accustomed to see the Sanctify'd Meats made ready. Now whatsoever served to the worship of God and the execution of his Law, they esteemed great and noble: And besides it was ordinary for the best sort of people to work with their own hands, and for themselves to do, as I have said, the things necessary for life. So in *Homer* the great King *Agamemnon* kill'd the Lambs himself, the blood of which were the seal of the Treaty, he made with the *Trojans*. So King *Nestor* Sacrificing

Levit. 15.
11. &c.
1 Sam. 12.
13.
Jerem. 1.
13.
Ezech. 24.
3, 4. &c.

Iliad. 3.

*Odyss. 2.
in fin.*

cing to *Minerva*, his Sons killed the Victime, cut it to pieces, and broyl'd them, *Homer* is full of the like examples.

Moreover, all that is prescrib'd in the Law touching the quality; and form of Sacrifices, did tend more to hinder Superstition and reduce the *Israelites* to so small a number of Ceremonies, than to introduce new ones. The Idolaters Sacrific'd many more sorts of Living Creatures and in many more places; since they had Temples and Altars every where, and each Family had it's Domestick Gods and particular Superstitions. Thus God a long while before-hand prepared his People to abolish those bloody Sacrifices, often telling them at the same time by his Prophets, that they were not necessary nor essential to Religion, and that the worship, most pleasing to him, lay in praises and the conversion of the Hearts.

It was necessary, that the Priests should be marryed, (if it were only upon this account;) since the Priest-hood was established in the

*1 Sam. 15:
22.
Pf. 50. 8.
2c.*

the Family of *Aaron* : But they were parted from their Wives , during the time of their Service. We do not see, that any function of civil life was interdicted them ; and they bore arms as well as others. They performed the very Office of Trumpeters both in the Army and every where else. For they made use of Silver Trumpets to give notice of the Feasts , and to call the People to publick prayers : And the name of *Jubily* comes from a *Rams-horn* which was sounded to make known the opening of that Feast. The Ancient *Monks* of *Egypt* kept up this Custom of Sounding the Trumpet, to shew the hours of Prayer : For the use of Bells is of a later Date.

Deut. 20.
2 Chron. 13.
12.
Numb. 10.
Jof. Bel.
5. 9.

The Feasts of the *Israelites* were the Sabbath of each week, the first day of each month, call'd with us the *Calends* or *Nehomenis*, because they reckoned their moneths at least in the later times from the day the Moon began to appear. They had likewise three Solemn days, the Passcover, Pentecost.

Levit. 23.
Numb. 28.
29.

tecost, and the Feast of Tabernacles, established in memory of three great blessings, which they had received from God, their going forth out of Egypt, the Publication of the Law, and their establishment in the Land of promise. The Sacrifices were multiplied on Feast-days: But they offered every day two Lambs for an *Holocaust* both Morning and Evening: And this is, what they called the perpetual Sacrifice. Their year consisted of twelve months, of thirty days each, much like to ours. It was thus regulated ever since *Noah*, as appears by the dates of the Deluge; but 'tis credible, that it then began at the Autumnal *Equinox*: *Moses* was commanded to begin it in the Spring in the Month *Abib*, which was that of the *Passeover*: And with reference it is to that Month, that the others are computed, which are only named by their number. They correspond much with our *Roman* Months, the names whereof come from the Ancient year, which began in the Month of *March*.

Thus

*Tanjd. Entelechesmos
Jug. Sacrif.*

Thus the eight Month is *October* at least in part, the ninth is *November*, and so of others.

C A P. XIX.

Fast. Vow.

THe Fasts of the *Israelites* were attended with all I have set down, when I spoke of their Mourning: for Fasting and Mourning were the same thing. So that it did not consist in only eating later, but in afflicting themselves all manner of ways. The whole day they spent without drinking or eating until night: And this is not only still practis'd by the *Jews*, but both they and the primitive **CHRISTIANS** have been imitated herein by the *Mahometans*. They remain'd silent in Sack-cloath and ashes, and did all the rest of what I have said about Mourning. By sound of Trumpet the Publick Fasts as well as Feasts were proclaim'd. All the People assembled

Isa. 58. 5:
1 King 21.
12.
Joel. 2. 15.
16. &c.

assembled in the Temple of *Jerusalem*; at other Cities in the Publick place. Lectures of the Law were held there, and the most venerable Elders exhorted the People to confess their Sins and repent. On those days were kept no Weddings, and even Husbands abstained from their Wives. The

Levit. 16.
and 27.

Zach. 8. 19.

Law had commanded but one day alone for Fasting, the Tenth of the seventh Month, which was the Feast of Expiation: But in and from the time of the Prophet *Zechariah* they reckon'd two others, one in the fifth Month and the other in the Tenth. They had several extraordinary ones, some in the publick calamities, as was the Famine *Joel* speaks of; others in particular afflictions, as the Fasts of *David* for the sickness of the Child, that issue of his crime, and for the Death of *Ahner*, and on many other occasions, which he mentions in the Psalms. In short, there were Fasts, that were kept out of meer Devotion for the performing of some Vow.

2 Sam. 12.
16.

2 Sam. 3.
35.

Pf. 35, 12.
13.

Pf. 69. 21.
12.

They

They were very Religious in observing their Vows and their Oaths. As for their Vows, the example of *Jephtha* is but too strong; and for their Oaths, *Joshua* kept the promise he had made to the *Gibconites*, tho it was founded upon a manifest deceit, because he had Sworn to 'em in the name of the Lord. *Saul* would have put his Son *Jonathan* to death for having violated the prohibition, he had made with an Oath; tho *Jonathan* only sin'd out of Ignorance. We find among them several other the like examples. Very seriously they made those Solemn Promises, and gave themselves no Liberty to interpret them. To swear by the name of God was an act of Religion; since that Oath distinguished, the *Israelites* from those, who swore by the name of false Gods. Which must be understood of Lawful and necessary Oaths.

Jud. 11.
35.
Jof. 9. 29.

1 Sam. 24.
17.

Deut. 6. 13.
10. 20.
Pf. 63. 11.
Levit. 27.

Their vows did ordinarily consist in offering to God some part of their estates, whether to serve for

1 Chron.
26. 28.

Herod. 1.

Numb. 6.

2 Kings 10.
15.

for Sacrifices, or to be kept in reserve. Hence came those vast treasures in the Temple of *Solomon*, which besides the offerings of *David* contain'd those of *Solomon*, *Saul*, *Abner*, and *Joab*. For those oblations principally consisted of Spoils, taken from their enemies. The like did the *Pagans* in the Temples of their Gods, whether after Victories or on other occasions: Whereof I will give no other example than the Temple of *Delphos*, and the riches, which *Crasus* sent thither to make the Oracle favour him. The most considerable Vow was that of the *Nazarites*, which for a time obliged it's votaries neither to drink Wine, nor any thing that inebriates, nor to cut their hair; and to keep themselves very charily from all Legal Impurities, particularly from the approach of Dead Bodies. The rule of the *Recabites* seems to have had it's foundation from such kind of Vows. The Author of that Rule was *Jonadab* the Son of *Rachab*, who lived in the time of *Jehu* King of *Israel*.

Israel and of *Elisha* the Prophet. *Jerem.* 35.
He forbad his Children to drink 6.

Wine, to build houses, to sow,
or have Lands or Vineyards. So
that they dwelt in Tents; in all
probability employing themselves
as the *Levites* did in breeding
Cattle, and in perfectly imitating
the Pastoral life of the Patriarchs.
They were marryed, and invio-
lably kept that Rule in their
Family during at least an hundred
years; for we do not find what
became of them after the Cap-
tivity.

C A P. XX.

Prophets.

ANother kind of the *Religious*,
and much more considerable
were the Prophets. There was a
great number of them in the time
of *Samuel*, witness that company, *1 Sam.* 20
which *Saul* met with, who prophe- *Ibid.* 19
cy'd at the sound of Instruments, be- 20:
ing Transported with the Spirit
of

2 Kings 4.
10.

ibld. 27.
2 King. 10.

of God; and that other troop, which prophecy'd in the presence of *Samuel*, and which seems to have been of his Disciples. But it does not appear, there were ever so many as from the time of *Elias* and *Elishah* until the Captivity of Babylon. They lived sequestered from the World, distinguished by their apparel, and their way of Life. They dwelt upon Mountains, as *Elias* and *Elisha* on Mount *Carmel* and in *Galgal*. The rich woman, who took *Elisha* into her house, when he went to *Stunam*, as I have said, made a Chamber to be built and furnished for him, where he liv'd so retired, that he did not so much as speak with his Hostess, but gave her to understand, what he had to say, by his Servant *Gehazi*; and when that Woman desir'd him to raise her Son from the Dead, *Gehazi* would have hindred her from touching the feet of the Prophet. When *Nahaman* General of the armies of *Syria* came to him to be cured of his Leprosie, he sent him his Orders without

out showing himself. Two other Ibid. 4. 12.
 Miracles of that Prophet shew,
 that his Disciples lived in *Society*,
 that of the Pottage of herbs,
 when he took away it's bitterness,
 and that of the Barly-loaves,
 which he multiplied; wherein we
 may likewise see the Frugality of
 their diet. There were even an
 Hundred Prophets, who lived
 in that Community and *Fellow-ship*.
 They workt with their own
 hands: For finding themselves too
 much crowded in their Lodgings,
 they went themselves and cut
 wood to build withal, and they
 were so poor, that one of them
 was fain to Borrow an Ax.

The apparel of the Prophets was
 Sack-cloth, the habit of Mourning,
 to notify, they did penance for
 the sins of all the People. So in
 the Description of *Elijah* 'tis said,
 He was an hairy man, and girt 2 Kings 1. 8.
 with a girdle of Leather about his
 Loyns. So when God commands Isai. 20. 2.
Isaiah to strip himself, he orders
 him to loose his Sack-cloth from off
 his Loyns. The two great Pro-
 phets mention'd in the Revelati-
 ons,

Rev. 11.3.

2 King 4.1.

Amos.
14. 7.

ons, appear'd cloathed in Sackcloth. The Prophets, at least some of them, were married; and that widow, whose oyl *Elisha* multiplyed, was the widow of a Prophet. It seems also their Children followed the same Profession: For the Prophets are often called *the Sons of the Prophets*; which made *Amos* say, *I was no Prophet, neither was I a Prophets Son, but I was a Herdsman*; for to show, he did not Prophecy by profession, but by an extraordinary call. For altho most commonly God made use of those, who led a Prophetical Life, to make his will known; yet he did not impose upon himself a Law of not making Revelations to others. In the mean while they only accounted those for Prophets, who lead their kind of life: From whence it comes, that the Books of *David*, *Solomon* and *Daniel* are not placed in the rank of Prophecies; by reason, the two former were Kings living in great delights and splendour, and the Latter was a *Potentate* Living likewise
at

at Court and amidst great People.

These were the men, who after the Patriarchs preserved the purest Tradition of the true Religion. They spent their time in meditating on the Law of God, in praying to him several times day and night for themselves and others, and exercised 'emselfes in the Practice of all Virtues. They instructed their Disciples, discovered to them the meaning of the Law, and explained the divine sence, which concerned the State of the Church after the coming of the Messias either upon Earth or in Heaven, couched under *Allegories* of sensible things, and low in appearance. They also instructed the people, who came to them on Sabbath-days and other Feasts. They chid them for their Sins, and exhorted 'em to Repentance, and often in the name of God foretold what should befall them. This Liberty of speaking the harshest truths, even to Kings, made them odious, and cost several of them their Lives.

2 Kings 2.

23.

H

However

However there were many Impostors, who counterfeited the out-side of true Prophets, wore Sack-cloth as well as they, and spoke in the same Style, saying of themselves likewise, that they were inspired by God: But they took care not to make any Predictions, but such as were acceptable to the Prince and his People. The false Gods had also their Prophets, as the 850, whom *Elijah* caused to be put to death. Of the same Leven were those Sooth-sayers among the *Grecians*, whom they call'd *Manties*, as *Calchas* and *Tiresias* in the Heroical Times. Such were those, who uttered Oracles, or who spread them abroad, and the Poets, who pretended to be *in-blown* by the Gods. For they did not say it in a Poetical sense, but to have it really believ'd: And indeed those false Prophets, whether by the Operation of the Devil, or by artifice, entred into a fury and spoke in an extraordinary Style, to emulate the sensible effects, which the Spirit of God made in the true Prophets. Now
the

Zech. 13. 4.

2 Kings 18.

19.

the temptation was great to the *Israelites*, so weak in virtue, to consult those Sooth-sayers and false Oracles ; and it was a Branch of that Idolatry, where-to they were very subject, during all the time we speak of.

C A P. XXI.

Idolatry.

THIS Crooked inclination to Idolatry appears to us very strange and very absurd in the Manners of the *Israelites* : and it is that, which does most of all persuade us, they were a gross and brutish People. We scarcely see now any Idolaters : We only hear say, that there remain some in the *Indies* and other far distant Countries : But all the People, who surround us, *Jews, Mahometans, Hereticks, and Papists*, profess the Unity of an Almighty God : The meanest sort of Women, the

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most

most ignorant and heavy Louts, know distinctly this truth; so that we conclude, those, who believed several Gods, and worshipped Stocks and Stones, ought to be placed in the lowest form of the most ignorant, dunfical, and barbarous men. Nevertheless Barbarous we cannot term the *Romans*, *Greeks*, *Egyptians*, *Syrians*, and the other people of Antiquity; all whose Arts, Sciences and Politeness are derived down to us, and for which we are much beholden to them: And we cannot deny, but that Idolatry domineer'd among them with an absolute Empire at a time, when as to other things they were most ingenious and polite. Wherefore we must pause a little here, and dive into the Source and Fond of this Evil.

The Wit of man is so much darkned since the Fall, that he remains in the state of corrupted nature. He does not apply himself to any Spiritual *Idea*: He only thinks of Body and Matter, and reckons all that does not fall under

under his senses, for nothing. Nought appears solid to him, but what strikes his grossest Senses, the Taste and Feeling. We see it but too plainly in Children and men, who follow their Passions: They have no value but for what is Visible and Sensible: All other things seem to 'em meer Castles in the Air. And yet these men are brought up in the true Religion; in the knowledge of one God, of the Souls Immortality, and of a Future life. What then could those Ancient *Gentiles* think, who had never heard a Syllable of these things, and to whom their great Sages only presented sensible and material Objects? Read *Homer*, as long as you please, that great Divine and great Prophet of the *Grecians*; and you will not find the least tittle therein to conjecture, that he thought of anything Spiritual or Incorporeal.

And truly all their Wisdom applied it self to what concerns the body and the senses. The *Gymnastick* exercises of the body, which they made so much their business

business did only aim at preserving and augmenting Health, Strength, Dexterity, and Beauty, and they brought that Art to the highest pitch of Accomplishment. Sculpture, Painting, and Architecture regard the pleasure of the Eye; and such great Masters were they in those Arts, that their Houses, their Cities and all their Countries, were full of agreeable Objects, as we may see by the Descriptions of *Pausanias*. They also excelled in Musick; and tho Poetry seems to reach further than the Sences, it is stinted to the Imagination, which has the same Objects and produces the same Effects. Their most Ancient Laws, and their Rules of Morality do all likewise refer to bodily things, that each particular Person should have wherewith to live handsomely; that men should marry sound and fruitful Women; that the Children should be brought up to have stout Bodies, and that chiefly for War; that every one might be in security in respect of Strangers or Ill-Citizens.

They

They thought so little of the Soul and its Spiritual Goods, that they did it a great deal of harm for the perfectionating of the Body. It is evidently against modesty, that the Young-men should appear all naked in publick to exercise themselves in the Eyes of all the World : This was reputed nothing ; and the Women too in *Lacedemon* exercised themselves in that manner. Very dangerous also it was to expose Statues and Pictures every where of all kind of Nudities, even the most infamous ; and the danger was very great, especially for Painters and Carvers, who work to the Life : However they were oblig'd to content the pleasure of the Sight. Thus we know, to what point of Dissoluteness and Lubricity the *Greeks* attained by those means. Among them the most abominable Wantonness was not only in use but in Honour. Musick and Poetry, besides their fomenting of those Vices, did likewise excite and maintain Jealousies and mortal hatred among the Poets.

Poets, the Actors and the Spectators: And particular persons were often branded, Lampoon'd, and exposed by Forgeries and cruel Raileries. But they were not much netled or scandaliz'd, provided they had fine Songs and agreeable Sights.

It was the same, as to their Religion: It only consisted in sensible Ceremonies, and was injurious instead of being advantageous to good manners. And the source of all these mischiefs was, that man had forgot himself, and his immaterial substance. There was kept up among all people a constant Tradition, that there was a more excellent Being than man, capable of doing him good or evil. Knowing nothing but Body, they would needs have that Being, *b. e.* the Deity, to be also Corporeal, and by consequence, that there were several Gods; to the intent there might be some of them in each part of nature; that each Nation, each Town, each Family might have their peculiar Deities. They imagin'd them like immortal men;

men; and to make 'em happy, they attributed to them all the pleasures, without which they fancy'd no happiness, and that even to the most shameful Debaucheries: Which afterwards served to authorize their Passions by the example of their Gods. It was not enough to imagine them either in Heaven or upon Earth; they would see and touch them: Wherefore they honour'd their Idols as the Gods themselves, being perswaded they were thereto fixed and therein incorporated: And they reverenc'd those Statues so much the more, as they were more fine or more Ancient, or had some other Singularity, which made them the more Recommendable.

Their Worship was conformable to their Belief. It wholly turned upon two Passions, the Love of Pleasure, and the fear of sensible Ill. Their Sacrifices were evermore followed by Feasts and accompanied with Musick and Dances. Comedy and Tragedy began at their Rejoycings in the time of Vintage.

Tertul. de
Spect. Au-
gust. de civ.
Dei 2.

Demoſib.
Philip. Aug
de verâ Rel.

Vintage, sacred to the honour of *Bacchus*. The *Olympick Games*, and those other so much celebrated Combates were made in honour of the Gods: in short, all the Shews of *Greece* were Acts of Religion; and according to them it was an high piece of Devotion to assist at the most Lewd Plays of *Aristophanes*. And indeed their greatest business in time of Peace was to take care of sacred Combates and Stage-plays; and frequently in time of War they applied themselves more, and were in greater expence for those things than for the War it self. Thus their Religion was not a Doctrine of Morality, as the true Religion was. In case some Justice was observed, Oaths, Hospitality and *Aſyles* were not violated. In case men acquitted themselves faithfully of their vows, and they were at expence for Sights and Sacrifices, they were then Religious enough of Conscience. Debauchery was so far from being condemn'd by their Religion, that it was in some measure commanded.

'Twas

'Twas necessary to be drunk for the righteous celebrating of the *Bacchanals*; and Women prostituted themselves in honour of *Venus*, particularly in *Corinth*. Almost every one knows, what was the *God of Gardens*, and what were the *Mysteries of Ceres* and *Cybele*.

Clem. Alex.
Prom. in

Thus it was that they honoured the Gods, whom they esteemed favourers of Mankind and doers of good. But as to the Infernal Deities, *Hecate*, the *Eumenides*, *Destinies* and others, of whom their Fables made them afraid, they were to be appeased by Nocturnal Sacrifices and the most horrible and inhumane Ceremonies. Some there were, who buried men alive: Others offer'd up Children, and sometimes their own, as those Adorers of *Moloch* did, so much detested in Scripture. 'Tis to that fear and dread, we must refer all their cruel and troublesome Superstitions, as to let out their own blood with lancets or to cut themselves with Knives, as did the false Prophets of

Basil

and the Priests of *Cybele*, and to fast, to bath in cold water, and the like. Thereby they thought to divert the private mischiefs or publick calamities, with which they were threatned by Oracles, Dreams or Prodigies according to the explication of their Divines. They believed them to be Remedies against Diseases, the Pestilence, Hail, and Famine. Now in those matters they chose rather to do useless things, than to omit what are useful. All their Lustration or Expiation of Sins lay in that kind of painful Ceremonies: It consisted in purifying the Body by Water or by Fire, and in making certain Sacrifices: But there was no talk of Repentance or Conversion.

Perhaps it will seem strange, that a people so enlightned as the *Greeks*, should fall into such gross Superstitions, and should suffer themselves to be so easily amused by Astrologers, *Augurs* and so many other sorts of Fortune-tellers. But we must consider, that until the time of *Alexander*

der and the reign of the *Macedonians*, they had not made any great progress in those Sciences, which might cure Superstition. They had improv'd the Arts very much; they had very good Laws: in a word, they had brought to an high perfection, whatever renders Life commodious and agreeable. But they had not so much applyed themselves to Speculative Sciences as *Astronomy*, *Geometry*, and *Physicks*. The *Anatomy* of Animals and Vegetables, the Search of Minerals and Meteors, the Figure of the Earth, the course of the Stars, and the whole *Systeme* of the World were still very obscure Mysteries. The *Chaldeans* and *Egyptians*, who only now knew something of 'em, made them a great Secret, and only spoke of them in Riddles, and blended an infinite number of Superstitions and Fables with them.

As those Sciences principally depend on the Experiments of the *Phænomena*, the following Ages do always add to them; and they are at present in a greater Perfection, than

than they have ever been. They are taught publickly to all, that will apply themselves that way, and they suit mighty well with our holy Religion, which condemns all Superstition, Divination and Magick. And yet we find too many who listen to Astrologers and that kind of Impostors. I do not only speak of Peasants and Idots, the Dregs of the People, but of Women, who pretend to a large State of Wit, Politeness and Knowledge, and of men brought up in the light of the best Education, who in other points show themselves great & daring wits, and will not yield to the Authority of the true Religion. What was it then, when all these Fooleries composed a great part of Religion? when Sooth-sayers really pass'd for Divinemens? when *Astrology*, *Pyromancy*, *Necromancy* and the rest were Divine Sciences? How could people resist the Authority of Priests and False Prophets, who very seriously related a great number of former Tryals in confirmation of their Doctrine, and whom
whole

whole Nations so blindly follow'd? They must needs give credit to them, seeing they knew not, how things could naturally come so to pass, and tho any one should have had that knowledge, he must be very bold, that durst have contradicted them.

Thus this Inclination to Idolatry was not peculiar to the *Israelites*; it was an Universal evil: And that hardness of heart, for which the Scripture so often rebukes them, does not consist in their being more addicted to sensible things than other Nations, but in their being as much as they were, after having received particular favours from God, and having seen great Miracles. Most assuredly it was requisite to have a strong force of mind to resist the ill example of all other Nations. When an *Israelite* was out of his own Country among Infidels, they seeing him neither offer Sacrifices nor worship Idols, accused him of having no Religion at all; and when he spoke to them of his God, the Creator of Heaven and Earth, they

Ps. 42 :3

they had him in derision and asked, from whence he came. These reproaches were hard to be supported: *David* himself does testify, that during his Exile, his *Tears were his meat day and night, while they continually said unto him, where is thy God?* Weak Spirits were staggered by these Attacks, and often could not cope with them. The Propensity we have to pleasure, augmented the Temptation: For the Feasts of the *Pagans* were both magnificent and frequent. Curiosity easily carries away young People, especially Maidens, to go see Pomps and Processions, the order and tricking of the Victims, the dances and *Choirs* of Musick, and the ornaments of the Temples. There still was found some officious Stranger or other, who engag'd them to take place in the Feast, and to eat of the meats offered to Idols, or to come and lodge in his House. This gave occasion to acquaintance and Amours, which terminated either in a meer Debauch or in a Marriage against the Law.

Thus

Thus did Idolatry insinuate it self; the ordinary Charms whereof were good Victuals and bad Women.

Thus in the time of *Moses* the Daughters of the *Medianites* engaged the *Israelites* in those detestabl Mysteries of *Belphegor*. And thus Strange Women perverted *Solomon*.

Fumb. 29.

Furthermore, the Law of God might seem to them too Severe. It did not Permit them to Sacrifice but in one place by the hands of the Priests, and according to certain very strict rules: And there were but three great Feasts through the whole Year, the Passeeover, the Pentecost, and the Feast of Tabernacles. This was but a small thing for People, who lived in Abundance, and in a Climate that inspires Pleasures. However, dwelling in the Country, and being employed in Husbandry, they could not assemble conveniently but at Feasts. Wherefore they must either borrow from Strangers, or invent new ones. We, who believe our selves so Spiritually given, and who without doubt ought to be so, if we were really Christians,

Christians, do not we often prefer the Possession of sensible benefits before the hopes of eternal good? and do not we strive to reconcile with the Gospel sundry Divertisements, which all Antiquity has judg'd incompatible therewith, and against which our Instructors never cease to declaim? True, we abhor Idolatry; but we do not see it any where (without it being among the *Papists*,) it having been entirely decry'd for above a thousand years. We must not therefore believe, the *Israelites* were more stupid than other People, because the repeated favours, which they received from God, did not cure them of Idolatry: But we must acknowledge, that the wound of Original sin was very deep, since such holy Instructions and such great wonders were not sufficient to elevate men above sensible things. And Besides, we see, that other People the most illuminated in other things, as the *Greeks* and *Egyptians*, were also without Comparison more blinded herein.

C A P. XXII.

State Politick Liberty Domstick Power.

After the Religion, we must say a word or two of the Politick State of the *Israelites*. They were perfectly a free People, and chiefly before they had Kings. In their Country were neither *Homages*, nor *Censures*, nor constraints for Hunting or Fishing, nor any of those different sorts of Subjection, which among us are so usual, that great men themselves are not exempt from them; since we see Sovereigns, who are Vassals, and even Officers of other Sovereigns, as in *Germany* and *Italy*. Thus they enjoy'd that Liberty so much cherish'd by the *Greeks* and *Romans*; and it was their own fault, that they did not always preserve, and enjoy it. It was the intention of God, as appears by the reproaches *Samuel* 1 Sim. 10. made them on his behalf, when 18. they

Jud. 8. 23.

2 Contr.
App. 6.Jud. 17. 6.
21. 25.

they demanded a King. *Gideon* was well inform'd of this; for that when they would have made him King, and settled the Kingdom on his Posterity, he generously return'd Answer : *I will not rule over you, neither shall my son rule over you; the Lord shall rule over you.* So that their State was neither *Monarchical* nor *Aristocratical*, nor *Democratical*; but (as *Josephus* calls it) a *Theocracy*, that is to say, God himself govern'd them immediately by the Law he had given them. So long as they were faithful in observing it, they lived in safety and in Liberty. As soon as they broke it to follow their particular Inclinations, they fell into Anarchy and Confusion. This is, what the Scripture shows, when it sets it down for the Cause of the greatest crimes : *In those days there was no King in Israel, but every man did that which was right in his own eyes.* This Anarchy divided and weakned them, and gave them up a Prey to their Enemies, until that returning to themselves, they had recourse to God, who sent 'em deliverers

deliverers. Thus it was that they lived under the Judges, falling from time to time into Idolatry and Disobedience to the Law of God, and by those means into confusion and slavery, still recovering themselves from time to time. In short, they chose rather to have a Master, than to remain in Liberty by faithfully keeping the Law of God.

Their Liberty, being reduced to it's just bounds, consisted in being able to do all that the Law of God did not prohibit, and in not being obliged to do but what it commanded, without being subject to the Will of any Particular man. But the Domestical Power of the Fathers of Families was very great over their Slaves and their Children. Some *Hebrews* were slaves to their Brethren, and the Law set down two causes, which might bring 'em into that condition, *Poverty*, which constrained them to sell themselves, or the *Trespass of a Thief*, who had not wherewith to make Restitution. It seems, this latter cause does extend to other Debts

Jud. 2. 11.
12. &c.

Levit. 25.
39.
Exod. 22.
3.

2 Kings 4. Debts by the example of that
 1. Widow, whose Oyl *Elisba* Multi-
 plyed, to the end she might have
 wherewith to pay her Creditors,
 and keep her Children from bon-
 dage; nevertheless those *Hebrew*
 Exod. 21. slaves might become free after six
 2. years, to wit, in the *Sabbatical*
 Levit. 25. year: And if they would not
 40. make use of that Priviledge, they
 had that of the *Jubile*, to be free
 after fifty years, and to preserve
 their Childrens freedom. It was
 recommended to treat them gent-
 ly, and rather to make use of for-
 reign slaves.

Instit. de The *Israelites* might kill their
Fur Pers. 3. slaves with impunity; and that
 S. 3. right was then common to all
 Nations. For Slavery proceeded
 from the right of War, when in-
 stead of killing Enemies, they chose
 rather to spare their lives, that
 they might have their Service. So
 they supposed, that the Conque-
 rour had always a right of taking
 away their lives, if they rendred
 themselves unworthy of them;
 that he acquired the same right
 over their Children in regard they
 could

could not have been born, if he had not preserved the Father; and that he transmitted that right, when he alienated his Slave. This is the foundation of the Absolute Power of Masters, and it was seldom, that they misused it: For their own Interest obliged them to preserve their Slaves, who made part of their estate. This is the reason of that Law of God for not punishing him, who had struck his Slave after such a manner that he dyed thereof some days after. *He is his money*, said the Law; meaning his own Loss did sufficiently punish him. But if he kills him down-right upon the Spot, it declares him culpable. Wherein it is more Humane than the Laws of other People, who made not that distinction. The Romans had during above five hundred years the Right of putting their Slaves to Death and their Debtors into Irons in default of Payment, and of selling their own Children even thrice, before they went out of their Power, and all this by virtue of those wise Laws of the *Twelve Tables*,

Exod. 21.
20. 21.

*Instit. de his
qui sui. v.
al. 1.
Instit. quib.
mod. jus:
pat. § 6.*

Tables, which they brought from *Greece* at the same time, when the *Jews* reestablished themselves at their Return from the Captivity, that is to say, about a thousand years after *Moses*.

Exod. 21. 7. As to the Paternal Power of the

Hebrews, the Law permitted 'em to sell their Daughters: But that sale was a kind of Marriage, and if a Son was disobedient and debauched the Elders of the City condemned him to dy, and he was accordingly stoned to death. That very

Deut. 21.

Ueli. 1.

Law was practised at *Athens*, but at *Rome* the Fathers had a long time the Power of life and Death over their Children as well as over their Slaves. This so rigorous right was grounded upon the Children's holding their Lives from their Parents, and they supposed there would be none found so unnatural, as to cause their Children to perish, if they did not commit the most horrible Crimes. However that fear was very useful to keep Children in an intire submission. The *Romans* Law was really excessive in giving to the Fathers of

of Families that power of life and Death by their private Authority without participation of the Magistrate or of the Publick. But fallen we are to the opposite extremity, suffering that Paternal Power to sink to nothing. How young soever a Son be, as soon as he is Married, or has means of subsistence without his Father presently he pretends he owes him nothing more than a little Respect. From thence comes the infinite Multiplication of Little Families, and of People, who live alone, or in Places, where all are equally Masters. Those young independent People, if they be poor, become Vagabonds, and unaccountable persons, capable of all manner of Crimes; if they be rich, they plunge themselves into riotous vices, and are ruin'd. Besides the corruption of Manners this Independance may also cause great Mischiefs in the State: It being much more difficult to govern such a multitude of Seperate and unruly men, than a small number of Heads of Families, each of whom

did answer for a great Number of men, and was usually an old man instructed in the Laws.

C A P. XXIII.

The Authority of the Old men.

NOt only the Fathers, but all the old men had a great Authority among the *Israelites*, and among all the People of Antiquity. In every Country of the World, they chose at first Judges for private Affairs, and Counsellours for the Publick from among the most aged men. Hence came the names of *Senate* and *Fathers* at *Rome*, and that great Respect for *Elders* which they had taken from the *Lacedemonians*. Nothing is more conformable to nature: Youth is only proper for Motion and Action; Old age knows how to instruct, counsel, and command. It rarely happens, that in a Young man Study or force of Mind

Gell. 2. c. 5.

Mind supplies Experience; and an old man, provided he has good natural Sense, is knowing only by his Experience. All Histories do bear, that the best governed States have been those, where old men have had the Principal Authority, and that the Reigns of Princes too young have been the most unfortunate. It is, what the Wise-man say's, *Wo unto thee, O Land, when thy King is a Child*; and it is this Misfortune, which God threatens the *Jews* withal, when he lets 'em know by *Isaiab*, that he will give them Children to be their Princes. And indeed Youth has neither patience nor foresight: 'Tis an enemy to Rule, and seeks only Pleasure and Change.

As soon as the *Israelites* began to form themselves into a People, they were governed by Old men. When *Moses* came into *Egypt* to promise them Liberty on God's behalf, he assembled the Elders, and in their presence did Miracles, which were the proofs of his Mission. All the Elders of *Israel* came to the Feast, which he made for

Eccle. 15-16.

Isa. 3. 4.

Ex. 4. 29.

18. 12.

Numb. 11.
16.

Jethro his Father in Law. When God was pleased to appoint him a Council for the easing him in the management of that great People; *Choose out*, said he to him, *Seventy men, whom thou knowest to be the Elders of the People, and Officers over them.* So that already they were in Authority, before the Law was given, or the State had received it's form. In all the sequel of Scripture, every time, that mention is made of Assemblies and of Publick affairs, the Elders are placed in the first rank, and sometimes they only are named.

Pf. 107. 31. From whence the expression comes in the Psalm, which exhorts to Praise God in the congregation of the People, and in *the Seats of the Elders*, that is, in the Publick Council. These two parts composed all the ancient Republicks; The *Assembly*, which the *Greeks* Styl'd *Ecclesia*, and the *Latins* *Conscio*, and the *Senate*. The name of Elders did afterwards pass into Titles of dignity: From the *Greek* word comes the name of *Priest*, and from the *Latin* one by
Contraction

Contraction the name of *Sir*. We may judge of the Age, whereat the *Hebrews* thought fit to reckon a man in the number of those that were Aged, by that passage in Scripture, where those are termed Young men, whose Councils *Rehoboam* followed. For it is said, they were brought up with him, and we may conclude thence, that they were about his age, and he was then Forty years old.

¹ King. 12.
8.
² Chron.
12. 13.

C A P. XXIV.

Administration of Justice.

Justice was administred by two sorts of Officers *Shophetim* and *Shoterim*, established in each City by the order, which *Moses* had given at God's command. 'Tis certain, the word *Shophetim* signifies Judges: But *Shoterim* is variously translated in the *Vulgar*, yet the Tradition of the *Jews* explains it of Ministers of Justice,

Deut. 16.
18.
Magistri.
Præfeti.
Duces.
Præones.
Jof. 3. 2.
Deut. 3. 3.
10.
¹ Chron.
26. 29. 23.
4.

2 Chron 19 Door-keepers, Serjeants, Attendants
5. to Courts, and the like. Those

Ibid. 8. Offices were given to Levites, of
Deut. 178. whom 6000 were that way em-
c Sanhedr. ployed in the time of David.
c 1 § 6. § 4. These Judges were the same,
§ 1. &c. whom *Jehoshaphat* reestablished in

each City, and to whom he gave
such excellent Instructions. The
Scripture adds, that at *Jerusalem*
he established a company of *Le-
vites*, Priests, and Heads of Fami-
lies for the judging great Causes.
It is that Council of Seventy El-
ders erected in the days of *Moses*,
wherein the high-Priest presided,
and to which all questions were
brought, that were too difficult to
be decided by the Judges of Les-
ser Cities. The Tradition of the
Jews is, that these Judges of par-
ticular Cities were to the number
of twenty three; that they were
all to be assembled in Capital
Causes; and that three were suf-
ficient for Matters Pecuniary, and
for other Affairs of less Conse-
quence. The chief Judge was the
King, according to those words

1 Sam. 8. 6. of the People to *Samuel*; Give

Give us a King to Judge us.

The place where those Judges kept their Court, was the Gate of the City. For as the *Israelites* were all Husbandmen, who went out in the Morning to go to their Work, the City-gate was the place where they most commonly met. And we ought not to wonder, that they Workt in the Fields and dwelt in Cities. They were not such Cities as the *Metropolises* of our Countries, that can hardly subsist upon what twenty or thirty Miles round about do furnish them withal. They were Habitations for as many *Labourers* as were necessary to cultivate the Lands, that lay nearest them; from whence it came, that the Country being well peopled, those towns were very numerous. The Tribe of *Judah* alone counted 115 for it's share, when it entred into possession, besides what was afterwards built, and each one had Villages in it's dependence. So that they must needs have been small and near one another, like great Villages walled and well built, having

*Jos. 15. 27
&c.*

1 Chron.
21. 19.

ing also what ever is to be had in the Country, since in *Jerusalem* itself there were Barnes where Corn was thrashed, as that of *Ornan* the *Jebusite*, which *David* bought for the building of the Temple. In like manner among the *Greeks* and *Romans* the Rendezvous for all affairs was the Market-place, by reason they were all Merchants. In the time of the Ancient *Francks*, the Vassals of each Lord assembled in the Court of his Castle, and hence are derived the Courts of Princes. In the *Levant* as the Princes live more Retired, Affairs are dispatch'd at the Gate of their *Seraglio*: And that Custome of making a Court at the Palace-gate, was in use in the days of the Ancient Kings of *Persia*, as we may see more than once in the Book of *Esther*.

Esth. 2. 19.
21. 3. 2. 3.

The City-gate was the Place, where all Publick and Private Business was canvass'd in the time of the Patriarchs. *Abraham* made the acquisition of his Sepulchre in the Presence of all those, who entered

Gen 23. 10.
18.

tered into the Gate of the City of *Hebron*. When *Hamor* and his Son *Sichem*, who had carried away *Dina*, proposed to make an Alliance with the *Israelites*, it was at the City-gate, they spoke thereof to the People. The form of those Publick Acts we see well particulariz'd in the History of *Ruth*. *Boaz* being desirous to Marry her, caused her to be yeilded up to him by the Person, who had a right to do so, as her nearest Relation. For that purpose he sat down at the Gate of *Bethlehem*, and seeing that Kinsman pass by, he stayed him. Then he took ten of the Elders of the City, and after they were all seated, he expressed his Pretension, and obtained of her Kinsman the Declaration he demanded, in the form set down by the Law. To which he took not only the Elders but all the People to witness; which shows, a great number of Spectatours were assembled. 'Tis also highly probable, that Curiosity stopt all passengers: They had seldome vely pressing business; they all knew

Gen. 34 20

Ruth. 4.

knew one another, and were all a-kin, and they must needs have had an Interest in one anothers concerns.

Jerem. 31.
10.

Tob. 1. 19.
7. 16. 8. 24.

Deut. 24. 1.

Perhaps those Acts were reduced into Writing : Scripture makes no mention of their being so, but in *Jeremiah* a little before the Destruction of *Jerusalem*. In *Tobit* we read of a promise for money lent, of a Contract of Marriage, and of a Donation in favour of the Match : In *Jeremiah* 'tis a Contract of Purchase. *Moses* his Law only orders Writing in an act of Divorce : But tho they should not have written in the Primitive times, their Contracts notwithstanding would have been very sure and steady, being made in so Publick a manner. If the Relative of *Boaz* should have Gainsay'd the Concession, which he had made, all the Inhabitants of *Bethlehem* would have convicted him of Deceit : Some had been there present, and others had learnt it immediately. The *Romans* were a long while writing the proceedings betwixt particular Persons, as appears by the

the obligatorie force of Words, which they called *Stipulation*. They did not fear, that an Act should want proof, when they had uttered certain solemn Words in the *Market-place* in the midst of all the People, and they had call'd some Citizens to witness in particular, who were of an *Honest*, i. e. honourable Condition, and of an untainted Reputation. Those Acts were also as publick, as those which pass at present in private Houses before a Notary, who often knows not the Persons, or before a Justice of Peace with a couple of Knights o' the Post for Evidences.

We may say, that among the *Hebrews* the Gate was the same thing with the Exchange or the *Forum* amongst the *Romans*. The Market for Commodities was held at the City-Gate. Which we see by the Prophecy of *Elisha*, who foretold, that on the Morrow Victuals should be at a low rate at the Gate of *Samaria*. That Gate had a place, which must have been spacious, since King *Ahab* assembled

2 King. 7.
1.

2 King. 12. 10. bled there four hundred false Prophets. I believe, it was the same with other Cities; and those Gates had some building where were seats for the Judges and Elders. For it is said, that *Boaz* went up to the Gate, and sat down there; and when *David* had learnt the Death of *Absalom*, he went up to the Chamber over the Gate to weep. That Chamber might be the place of Privy Council, and secret Deliberations. After all these examples we need not wonder, that the Scripture Idiom has *the Gate* so often for the Judgement-seat or the Publick Council of each City, or for the City or State it self; and that in the Gospel *the Gates of Hell* signifie the Kingdome or Power of the Devil.

2 Sam. 18. 33.

As the Law of God regulated both Temporal and Religious Matters, there was no distinction of Tribunals: The same Judges decided cases of Conscience, and determin'd Civil or Criminal Processes. So that their Officers were few in comparison of those at this day

day in *France*, where 'tis a shameful thing to be a meer private Person, and to have no other employ than of improving one's Estate and governing one's Family. Every body would be in a Publick Capacity, would have honours, prerogatives, and priviledges: And Offices are considered either as Trades, which maintain men, or as Titles, that distinguish them. But if we would only eye, what is Essential in 'em, *that is*, the Publick Functions real and necessary; we should see, they, might be officiated by a small number of Persons, leaving them also time to bestow on their Private Affairs. This was the Practice of all People of Antiquity, and Principally of the *Hebrews*, among whom I find no other publick Officers than the Elders, the Princes of Tribes, the Heads of Families, and the Judges, and those that look't to the execution of Justice. For as for the rulers of thousands, rulers of hundreds, rulers of fifties; and rulers of tens, whom *Moses* had establish'd by the Council of *Jethro* they only were
in

Nasim Ra-
sim

Ex. 18. 25.

in the Armies, after the Journey
through the Wilderness.

C A P. XXV.

War.

AFTER the Administration of Justice, we must speak of War, no *Israelite* was there, but bore Arms, even to the Priests and *Levites*. The Priest *Benajah* Son of *Jeboiada* was one of the most illustrious of *David's* valiant men. Thus they reckoned for men of War all those, who were at the age of bearing Arms; and that age was fixed from twenty years old, and upwards: Being like the trained Bands of some Countries, ever ready to assemble at the first order. The difference is, that among us the use of Weapons is forbidden to all such as are consecrated to God, and that we have an infinite number of People useless for War, Lawyers, Physicians, Citizens, Merchants, and Handicrafts.

2 Sam 1. 3
20.

Numb 1. 3
24. &c.

Handicraftsmen : Whereas they were all Husbandmen and Shepherds, accustomed to Fatigue from their youth up. It likewise appears they exercised themselves in handling their Arms, atleast since the time of *Solomon*. For he made no use of *Israelites*, when he built those prodigious Structures, whether for the Defence, or the Ornament of his Kingdom. He employ'd therein those *Canaanites*, that were left, whom he caused to pay him Tribute. As for the *Israelites* they were men of war ^{2 Chron. 8.}
 (say's the Scripture) Officers and Captains in his Troops. So at *Rome* all the Citizens of such an age were obliged to serve a number of Campaignes, when they were commanded : Wherefore they did not say, to raise Forces, but to choose them, because there were always many left behind. It was no hard matter for the *Israelites* to procure subsistence for their Armies : The Country was so small, and the enemy so near, that they often return'd to quarter in their own Houses, or had
 but

but the March of a Day or two.

Their Arms were much the same with those of the *Greeks* and *Romans*; Swords, Bows and Arrows, Darts and Lances. Their Swords were of broad and short blades, hanging upon their Thighs. They likewise made use of Slings, witness the Inhabitants of *Gibeah* in

Exod. 32. *Benjamin*, who could even hit an Hair; and those same *Gibeonites*

27. would have equally fought with both Hands. *Saul* held usually a

Pf. 45. 4. Cant. 3. 8. Javelin in his hand, as *Homer* makes

Jud. 20. 16. 1 Sam. 18. his *Heroes* do, and as the *Romans*

11. 12. 16. dealt with *Quirinus* and the other Gods. Besides they did not wear Arms but upon occasion, no not so much as a Sword. When *Da-vid* commanded his men to March a-

1 Sam. 25. gainst *Nabal*, he bid them first to take their Swords, tho they were

13. in a State of continual *Alarums*. The custome of wearing always a

Sword by one's side was peculiar to the *Gauls* and *Germans*. As for Defensive Arms, they wore the Shield, Buckler, Headpiece and Cuirasses. We view the Example of

of a compleat armour in that of *Goliath* : But those Arms (it seems) were rare among the *Israelites* at that time, in regard King *Saul* would have lent his to *David*. They afterwards became very common: and *Uzziah* had sufficient wherewith to arm all his forces that were above three hundred thousand men. The same King set Engines on the Towers and Bulwarks of *Jerusalem* to shoot Arrows and great Stones withal ; and several Cities were fortified by him as well as most of the other Kings. Thus War was made then much after the same manner, as it was made until the latter times, ere Fire-arms were found out.

1 Sam. 17.
5. 6. &c.
Ibid. 18.
2 Chron.
26. 14.
Ibid. 15.

The *Israelites* had none but Infantry, as mostly the Inhabitants of hot Country have, where they always March on dry foot. Horses are of no use there, particularly in Mountainous Countries. They are rather necessary in cold ones to pass through bad ways, and to make great Marches in barren and almost desolated Lands, as in
Poland,

2 Sam. 18.
9:

Poland and Tartary. 'Tis manifest; the *Israelites* had no horses in *David's* time, since *Absalom* having lost the battle, wherein he perished, mounted on a Mule to make his escape. And indeed the Country did not produce them: But *Solomon*, who could furnish himself at great expence, had 'em from *Egypt*, and kept above fourty thousand with twelve thousand Chariots. Those Chariots of War apparently resembled those of the *Grecians*, that is, they were small with two Wheels, carrying a man or two, standing or leaning forwards. The subsequent Kings could not keep up to that high expence of *Solomon*, but from time to time sent for Succours from *Egypt*: And upon those occasions mention is evermore made of Horses.

2 Chron. 9.
25.

The Scripture teaches us nothing particular touching the *Evolution*s and the form of *Battalions*, and the general order of Battles. But for the Art of encamping and Marching in due order, the Journey through the Desert under the Conduct of *Moses* is a most glorious

Numb. 12.
&c.

ous

ous Example. By exact rules they knew the number of that prodigious Army. Each one was ranged in his Tribe in it's Quarter, under one of the four Principals, according to the Brithright of the Patriarchs, and the Quality of their Mothers. They Marched at the sound of Trumpets, always following the same order; and they had their Standerds in the same Situation round the Tabernacle of the Congregation, which was the Center of the camp. They provided for the neatness of their Tents, which was so necessary in so hot a Country, and so difficult in so great a Multitude. In fine, we see, that the order of the *Greeks* and *Romans* Encampings was taken as well as all the rest from these ancient Models of the *Oriental*s. The *Hebrews* set a great value upon Spoils and Booty with the other Ancients, they being marks of Honour.

From the time of *Joshua* unto the Kings, the command of the Armies belonged to those, whom the People elected, or whom God.

Numb. 5.
12. &c.

Dent. 23.
10. 11. &c.

1 Sam. 8.
20.

1 Sam. 13.
2.
1 Chron.
27.
2 Chron.
17. 14.

God raised up in an extraordinary way, as *Othniel*, *Barak*, *Gideon*: But they were only obeyed by that part of the People, who had chosen them, or to whom God had given 'em for Deliverance. The rest of the People abusing their Liberty were frequently expos'd to the Insults of their Enemies. This made them desire a King,, not only to administer Justice, but also to have the general conduct of their Armies, and to wage War for them. And truly from that time they were in greater security: The King assembled the People, when he judg'd fit, and kept always on foot a certain number of troops. 'Tis set down in the beginning of *Sauls* reign, he kept three thousand men. *David* had twelve bodies consisting of four and twenty thousand, who by months served all in their turns. *Jehosaphat* had but the third part of *David's* kingdom, and yet he had eleven hundred and sixty thousand mighty men of valour under his hand without reckoning his Garrisons.

C A P. XXVI.

Of Kings and their Power.

THe King had power of Life and Death, and might put Criminals to Death without the formality of Justice. *David* made use of that Right against the Person, who had killed *Saul*, and against them, who had assassinated *Ishboseth*. *The Roman Emperours* had also that power. The power of the *Israelitish* Kings was in other cases very much limited: They were oblig'd to observe the Law as much as Private Persons; they could neither derogate from, nor add to it: And there is no example specifyed of any one of them, that made a new Law. Their Domestick life was very plain; as we see in the Description, that *Samuel* makes in the Manners of Kings, lest they should disgust the People. He allows them only Women to serve them; and when *Ishboseth* was murdered

2 Sam. 1.

15.

Ibid. 4. 12,

1 Sam. 8.

13.

2 Sam. 4. 3.

- Murdered, there was none but a Maid to guard his Gate, who was fallen asleep, as she was winnowing Corn. Those Kings lived on Husbandry as well as private Persons: All the difference is, they had more Lands and more Herds. In the account of *David's* Riches, there are indeed reckoned Treasures of Gold and Silver; but there are likewise reckon'd Tilled Lands and Vine-yards, Magazines of Wine and Oyl, Plats of Olive and Fig-trees, Herds, Oxen, Camels, Asses and Sheep. 'Tis in this way, that *Homer* Characterizes the Wealth of *Ulysses*. He gives on the Continent twelve great Drovers of each kind of Cattle, besides what he had in his Islands. From this great Husbandry they had all that was necessary for House-keeping. In the days of *Solomon* twelve Intendants were distributed into all the Coasts of *Israel*, who sent by turns, each during his Month, Provision for the Kings House-hold, amounting one day to thirty three Measures of fine Flower, thirty Beefs, and
- 2 Chron. 17.
- Odys. 14.
- 1 Kings. 4. 7.
- Ibid. 22.

an hundred sheep; which is sufficient to feed at least five thousand men.

As this Maintenance was made in the kinds, which the same Country afforded, nothing needed to be bought, and there was no occasion either for Purveyours, or Treasurers, or Comptrollers, and that vast number of Officers, which consume great Lord-ships: Insomuch as Gold and Silver were kept in reserve, or served to their most natural use, either for Plate or Ornament. From hence came the great Riches of *David*, and *Solomon*. *David* prepared what ever was necessary for the Building of the Temple, the Charges of which amounted to three thousand Millions of Gold. Moreover he lay'd up great Treasures, and caused much likewise to be shut up in his Sepulchre. *Solomon* built several Palaces, fortified diverse Cities, and made a great number of Publick Works. All his Vessels and the Moveables of his House of *Lebanon* were of pure Gold, not to count his two hundred Targets of Gold, six hundred

¹ Chron. 29.

¹ King. 10.

14.

dred shekels of Gold going to one Target. His Revenues were likewise great. Commerce and Traffick alone brought him every year six hundred sixty six Talents of Gold, which make above Eleven Millions. He made all Strangers under his Obedience to pay him Tribute, the *Hivites*, the *Amorites*, and the other primitive Inhabitants of the Land of *Israel*, the *Idameans*, a great part of *Arabia*, and all *Syria*. For his Empire extended from the entrance into *Egypt* as far as *Euphrates*: And from all those Rich Countries they sent him every year Vessels of Gold and of Silver, Stuffs, Armes, Perfumes, Horses, and Mules, these Reflections may make us Comprehend, from whence came the Riches of *Cresus* in a State much of the same extent with that of *Solomon*. Gold and Silver were not yet so common in the World: There was but little of those Metals in *Greece*, none in *Italy*, nor in the rest of *Europe*, except in *Spain*, where there were Mines.

'Tis fit, we should spend a little time in considering this prosperity

rity of *Solomon*; the Survey where-
 of is extreamly delightful. Let us
 peruse all Histories, and we shall
 not find so perfect an Assembly of
 all the Blessings, that can be enjoy'd
 on this side the Stars. A Young
 Prince in the Flower of his Age,
 of a God-like presence, and most
 amiable in his Person, of mighty
 Parts, very Learned, and very Ac-
 tive; Master of great Dominions
 in a profound Peace; of so great
 a Reputation, that it caused a
 Queen to take a long and tedi-
 ous Journey to come and see him;
 inhabiting the finest Country in
 the World, Magnificently Lodged,
 well served, crowned with Riches,
 and Swimming in Pleasures; re- Eccl. 2. 4.
&c.
 losing himself nothing as he him-
 self confesses, and applying all that
 great Wit to the contentment of
 his desires: This is he, whom we
 should call an *Happy man* according
 to our natural *Ideas*; yet certain-
 ly, he was not so, since he was
 not contented. 'Tis he himself
 that saies it: *Then I looked on all
 the works that my Hands had wrought,
 and on the Labour, that I had La-*
Ibid. 2. 11.
K boured

boared to do: And behold all was vanity and vexation of Spirit, and there was no profit under the Sun.

In this Prosperity of Solomon and of his People, God has at the same time given to Man-kind two Important Instructions. First, he hath shewn his *Veracity* in accomplishing his promises, so Liberally giving to the *Israelites* all the Blessings, which he had promised to their Fore-fathers in the possession of that Land, to the intent no body might thence-forward doubt of his well recompensing those, who applyed themselves to him, and observed his Commandments. Men being entirely muffled up in the darkness of Sensible things, had an hint from this Pledge to believe one day the Invisible favours, and rewards of another life. But moreover in granting to the *Israelites* the possession of those sensible goods, and in profusely heaping upon them whatever might compose the felicity of this Life, God has given to all mankind the means of being disabled, and of conceiving much more Elevated

Elevated hopes. For who can pretend to be happy under the Sun if *Solomon* was not so? Who can question, but all that passes here, is vanity after the Assertion he has made? Does not this Example make us sufficiently see, that Temporal goods are not only vain but dangerous, not only unfit to fill the heart of man, but proper to corrupt it? What reason have we to flatter our selves, that we shall make a better use of them, than that People so cherished by God, and so well instructed, who seem to have more right to those kind of Blessings, since they were proposed to 'em for a Reward? What a madness would it be in us to believe our selves stronger, than the wise *Solomon*? He abandon'd himself so to the Love of Women, that he had to the number of a Thousand, contrary to the Prohibition of God's Law: And the Complaisance, he had for 'em, carry'd him even to Idolatry. His Subjects followed so great an Example, and from this time the Manners of the *Israelites*

Deut. 17.

17.

fell more and more into Corruption.

The Division of the two Kingdomes of *Israel* and *Judah* did still Augment the Mischief. The corruption was much greater in *Israel*, where Idolatry reigned, the source of all manner of Sins : Revolts and Treasons were frequent there. In *Judah* the Scepter departed not from the Family of *David*: There were sundry pious Kings, Priests, and *Levites*, who retired thither, and kept up there the Observation of the Law much purer, with the Tradition of the true Religion. In those Later times, when the Law was contemned, Commerce and Intercourse with Strangers became very frequent, and chiefly to procure Succours in War; which is the foundation of the manifold Reproaches, that the Prophets made 'em of the little Confidence, they had in God. The Strangers, they most sought to, were the *A Assyrians* and the *Egyptians*, two the most powerful Nations at that time. And to please them, they imitated their Manners and their Idolatry; and

and the ruine of the *Israelites* followed the fortune of those Nations, when *Egypt* fell, and *Assyria* got the uppermost.

PART. III.

Captivity.

CAP. I.

Of the Jews.

THIS is, what seemed to me most Remarkable in the Principles and Manners of the *Israelites*, as long as they lived with full Liberty in their own Country, without being mingled among *Aliens*, or being the Subjects of Infidels. Let us now take a prospect of their last estate from the Captivity of *Babylon* until their last Dispersion. Tho they were still the same People, and had still the same Maxims and Manners at the bottom, yet we shall find considerable Differences.

And First they were only called *Jews* in those latter times, for that indeed none but the Kingdom of *Judah* did then subsist. *Samar*a was ruin'd, and *Salmanasser* had carryed away the ten Tribes, to whom was given the name of *Israel*, above an Age before the Destruction of *Jerusalem*. And altho the Kingdom of *Judah* did likewise include the entire Tribes of *Benjamin* and *Levi* with several particular Families of all the Rest, whom Zeal for Religion had brought thither; after the Schisme of *Jeroboam*, all were jumbled together and confounded in the name of *Judea* and the *Jews*.

After the death of *Josias* as that Kingdom did evidently tend to it's ruine, a great number of the *Jews* disperfed themselves on all side, and were harbour'd among the *Ammonites*, the *Moabites*, the *Idumeans*, and other Neighbouring People. Of them, who stay'd at *Jerusalem* when it was taken, the *Chaldeans* carryed the most considerable away Captive, and left only the poorer sort to
Manure

Manure and till the Lands; and yet those that were left, were hurried away into Egypt a little while after. Ibid. 4. 3.

As to those, who were carryed to *Babylon*, they were Slaves to the King and to his Sons, as we find in Scripture. For such was then the Law of War. All that were taken in Arms, all the Inhabitants of a City forced or rendred upon Discretion: and of the open Country dependant thereon, were Slaves to the Conquerour, and appertain'd to the Publick or the private Person, who had taken them, according to the Laws settled in every Country for the Acquisition, and the *Dividend* of the Booty. So at the Sacking of *Troy* all that remained alive, were made Slaves, even *Queen Hecuba* and the Princesses her Daughters. The *Grecian* and *Roman* Histories are Stuffed with the like examples. The *Romans* put Irons on the Kings, who had obstinately resisted them, and Slew them, after they had shown 'em in Triumph. They sold the People by Inch of Candle, and distributed

Tob. I. 13:

distributed the Lands among their Citizens, whom they sent thither to settle Colonies; which was undoubtedly a means to secure their Conquests. Nor the Jews nor the *Israelites* were so hardly treated by the *Assyrians*: Some had a great liberty, as *Tobit* under King *Enemessar*; and some were very Rich, as *Tobit* himself, his kinsman *Raguel*, and his friend *Gabael*, and at *Babylon* *Joachim* *Susanna's* Husband. It appears also by the History of *Susanna*, that the *Jews*, tho Captives, had the exercise of their Law even to the establishing of Judges, who sat upon life and Death.

However it was impossible, but that their being thus intermingled with Strangers should cause a great change in their Manners, and Principles: Whereof one of the most fundamental was to be separate from Strangers. Several were prevailed with to worship Idols, to eat forbidden Meats, to Marry strange Women; and they all conform'd themselves to their Masters in Indifferent things, as is the

the Language. Thus during the seventy years of the Captivity, they forgot *Hebrew*; so that none but the Learned understood it: And their vulgar Tongue was *Syriack* or *Chaldee*, such as we meet withal in *Daniel*, and in the Paraphrases on the Scripture, which were afterwards made, that the People might understand it. They changed also their Letters: Instead of the Ancient ones, which the *Samaritans* have preserved, they took those of the *Chaldeans*, which we call *Hebrew*.

C A P. II.

The Return of the Jews and their State under the Persians.

WHen *Cyrus* had given them their Liberty with a Permission to return into *Judea*, and to rebuild the Temple, they did not all return, nor all those that did,

at one time. A great number of 'em still remained at Babylon and other places, where they found themselves settled. Those who returned, were not all Jews: Some few of the ten Tribes were joyned to them; and yet taken all together, they made up but a small company. The first, whom

1 Esdr. 2. *Zorobabel* conducted, did not amount to Fifty thousand, including Slaves; and we may Guess at their Poverty by the small parcel of their Slaves and their Cattle. What comparison of Fifty thousand souls with what there must have been in the time of *Jehoshaphat* to make up twelve hundred thousand Fighting-men? There likewise came back about fifteen hundred, and we may judge, there were several other Troops.

1 Esdr. 2.
64.

Ibid. 8.

Under the first Kings of *Persia* they were very Feeble; hated by Strangers their Neighbours, chiefly by the *Samaritans*, exposed to their affronts and Calumnies, and ready to have their throats cut by their Enemies upon the least order of the great King, as

we

Esth. 3. 12.

we see by that cruel Edict, which *Haman* obtained against them, and from the direful Effects whereof they were preserved by *Esther*. Unable were they to finish the building of the Temple untill twenty years after their first Return; and it took 'em up above sixty years more to compleat the Walls of *Jerusalem*, which was thus fourscore years in Re-establishing. They did what they could to find out their ancient Inheritances, and to keep up the old divisions of their Families. For that purpose *Esdra* gathers all the *Genealogies*, that are in the beginning of the *Chronicles*, where he principally enlarges upon the three Tribes of *Judah*, *Levi* and *Benjamin*, and very carefully and warily sets down their Habitations. For the peopling *Jerusalem*, they received all such as ^{1 Esdr. 11.} were willing to dwell there; which without doubt distracted the order of the *Partages*: Yet it was just, that those present should possess the Lands of those, who would not return, or who were no more to be found. So in the later

later times *Joseph* resided at *Nazareth* in *Galilee*, tho his Family was originally of *Bethlehem*. *Anna* the Prophetess, tho of the Tribe of *Asher* dwelt at *Jernsalem*; but they still knew, of what Tribe they were; they had preserved their *Genealogies*, as we may see by that of *Joseph*, who was but a poor Artisan. The Priests especially were very careful to ally themselves only to Women of their own Tribe; and *Josephus* shows the precautions, they used therein even in his time. To return to their Reestablishment, the Country must needs have been very poor, since *Herodotus*, who lived at the same time, comprizes *Syria*, *Phanicia*, *Palestine*, and the Isle of *Cyprus* under one Government, which payed to *Darius* no more than three hundred and fifty Talents Tribute, as one of the lesser Provinces, whereas that of *Babylon* alone did pay a thousand.

By little and little the *Jews* Reestablished themselves, and in the rest of the *Persian Monarchy* they lived very peaceably in a kind of Republick,

I Contr.
App. 2.

Republick, govern'd by the High Priest and the Council of Seventy one Elders. They had never been so faithful to the true God; and since their Return from the Captivity, there was no more talk of Idolatry amongst them. So sensible had they been made by that severe punishment, and the accomplishment of so many Prophecies. 'Tis true, the *Apostates* had the Liberty to continue among the Infidels; yet thus there appeared no *Jews*, but such as were really so.

The *Greeks* began then to be acquainted with the *Jews* in *Egypt* and *Syria*, whither they often travelled, and they gained much by this commerce, if we may believe the most ancient *Christian* Authors, as *Justin Martyr* and *Clemens Alexandrinus*. For they assure us, that the *Greek* Poets, Legislators and Philosophers learnt their best Doctrines of the *Jews*. And indeed *Solon* made a Voyage into *Egypt*; and the Laws, which he gave the *Athenians*, had a great coherence with the Laws of *Moses*. *Pythagoras* was a long time in *E-*
gypt

Egypt, and went to *Babylon* in *Cambyfes's* time; so that he had seen the *Jews*, and might have conversed with them. *Plato* studied several years in *Egypt*, and he makes *Socrates* speak so many excellent things, founded upon the Principles, which *Moses* taught, that we may conjecture, he had a knowledge of them. The *Jews* did really practise, what he proposes best in his *Common-wealth* and in his *Laws*; every one to live by his own Labour, without Luxury and Ambition, without being liable to be ruined, and growing too Rich, Counting Justice for the greatest good, avoiding all change and novelty. In the Persons of *Moses*, *David*, and *Solomon* we find examples of that *Wise-man*, whom he wished for the Government of a State, and the rendring it happy, and whom he durst not hope for in the Train of all Ages. In divers places he relates certain Traditions, without supporting 'em with any proof, the Authority of which he Reverences, and which manifestly are parts of the true

true Doctrine, touching the Judging of men after their Death, and the State of another Life. If *Plato* and the other *Grecians* had not learnt those great truths immediately from the *Jews*, they had learnt them at least from the other *Oriental*s, who being much nearer the source of Mankind, and having writings much more Ancient than the *Greeks*, had preserved many Traditions more of the first men, tho involved in many Fables.

C A P. III.

The State of the Jews under the Macedonians.

THE Conquest of *Alexander* made the *Jews* much more known to the *Greeks*, whose Subjects they became. *Josephus* brings Proofs thereof from the Testimonies of *Clearchus* the Disciple of *Aristotle*, and of *Hecateus* the *Abderite*. They continued to live according

Jos. 1. con-
tr. Ap. 8.
2 Cont. Ap.

according to their Laws under the Protection of the *Macedonian* Princes, as they had done under the *Persian*. But as they were betwixt the Kings of *Syria* and of *Egypt*, sometimes they obey'd the one, and sometimes the other, according as those Kings were strongest: They were well or ill used according to the humour or interest of the Kings, and the credit of their Enemies. *Alexander* the Great being satisfyed of their Affection and Fidelity, gave them *Samaria*, and exempted 'em from Tribute: And when he built *Alexandria*, he settled *Jews* there with the other Citizens, inso- much as they went likewise under the name of *Macedonians*. Indeed, the first of the *Ptolomys* having taken *Jerusalem* by surprize, carryed away a great number of the *Jews* Captive into *Egypt*, and scattered them as far as into the Country of *Cyrene*. But afterwards knowing how Religious and faithful they were to their Oaths, he put 'em into his Garrisons, and treated them so kindly that

Jos. 12.
Antiq.

that he engaged several others to come into his service. His Son *Philadelphus* set all the *Jews* free, who were Slaves in his Dominions, and sent great Presents to *Jerusalem* in favour of the Translation, which he caused to be made of their Law. Ibid. 12.
Antiq. 2.

They were likewise favoured by several Kings of *Syria*, *Seleucus Nicanor* gave them the right of Citizens in the Towns he built in the *Lesser Asia* and the lower *Syria*, even in *Antioch* his Capital City, with priviledges, which were perpetuated under the *Romans*. *Antiochus* the great, having received many services from the *Jews*, granted Immunities and a very gracious Charter to the City of *Jerusalem*: And for to secure *Lydia* and *Phrygia*, which were not firm enough in their Obedience to him, there he establishd Colonies of *Jews*; granting 'em places to build in, and Lands to Cultivate. The first Priviledge, which the *Jews* ever craved on those occasions, was the liberty of exercising their Religion, and observing their Law. But otherwise

therwise they could not exempt themselves from being much tainted with the Manners of the *Greeks*, as they had been with those of the *Chaldeans*, and others: especially they were obliged to speak the *Greek Tongue*, which then became the *Universal* one through the East, and did always obtain as long as the *Roman Empire* subsisted there. From whence it proceeds, that several took *Grecian* names, as *Aristobulus*, *Philo*, *Andrew*, *Philip*, or disguised with *Greek* the *Hebrew* names, as *Jason* for *Jesus*, *Simon* for *Simeon*, *Hierosolyma* for *Jerusalem*.

I believe, it was about that time, that the *Jews* passed the Seas, and settled in *Europe*. For those, who could speak *Greek*, and were already accustom'd to live with the *Grecians* in *Asia*, *Syria* and *Egypt*, might easily dwell in all the Countries of the *Grecian Empire*, even in *Macedonia* and *Achaia*, according as they found most Convenience and liberty. We see likewise, that *St. Paul* met with a vast number in all the Cities of *Greece*, when

when he went to Preach the Gospel there, near two hundred and fifty years after the time of *Antiochus the Great*. These *Half-Greek* Jews were those, whom the *Oriental*s called *Hellenists*: And to the *Gentiles* they applied the name of *Hellenes*, which properly signifies *Grecians*: So that with *St. Paul* Greek and *Gentile* are the same things.

The *Jews* could not thus be intermixt with the *Greeks*, but the *Grecians*, being then very curious, would pry into their Religion and their Laws, and chiefly, since the sacred Books were Translated. The Sages and the true *Philosophers* admired them, as we may judge by what *Strabo* has written thereof a long time after: But most of the *Greeks* of that Age, were incapable of relishing the Manners and Maxims of the *Jews*. These were too Grave and serious for them, who were effeminated by the *Asiatic* Luxury, and who no longer employed their time but in *Gimcracks* and trifles. The truth is, they had a vast Multitude of *Philosophers*

Strab. lib.

16.

*ut primum
positis nugis
et Greci abel
lis Horat. 2.
Epiſt. 1.*

phers; but most of 'em contented themselves with barely discoursing of Virtue, and heating themselves in Dispute. All the Rest of the *Grecians* were taken up with the curiosity and love of fine Arts, and they had a peculiar Knack of that way. Some set themselves to Rhetorick, others to Poetry or Musick. The Painters, Engravers and Architects were thought very considerable and lofty People. Others gave themselves wholly over to *Gymnasticks* for the forming their Bodies, lest they should be worsted in wrastring. Others pitched upon Geometry, Astronomy and natural Philosophy. There were none but Scholars, and fine Wits, such as were curious and dle, of all sorts.

The Manners and Principles, of the *Romans* were then much more solid. They only applied themselves to Agriculture, to the Study of the Law, and to Tacticks, and willingly relinquish'd the Glory of excelling in the Politer Arts and curious Sciences to the *Grecians*, for to Govern Kingdoms, and put

*Romæ dulce
dū fuit &
solenne re-
culsa mane
domo, &c.
Horat. Ibid.
excudent a-
lii spirantia
mollius ra.
An. v. 847.*

put Chains on the necks of Con- Jos. cont.
 quer'd Nations, making that (as App. l. 1. c.
Virgil saies,) their prime business. 4. & l. 2. c. 6.
 the serious humour of the *Jews* Orig. cont.
 proceeded much farther, since Cels. l. 5.
 they placed their Principal Study *Judeorum*
 in Morality and in the service of *mos tristis*
 God. Whereof we have a rare *absurdusque*
 example in the Book of *Ecclesiasti-* Tacit. 5.
ca, written at that time. Yet it Hist. init.
 was for this very reason, that the
Greeks termed them Ignorant, see-
 ing they only aimed at the know-
 edge of their own Law. They called
 them *Barbarians*, a name which
 they gave to all those, that were
 not *Greeks*, and despis'd them more
 than other Strangers, by rea-
 son of their Religion, which
 seemed to them morose and absurd.
 They saw the *Jews* abstain from
 Debauchery, not out of Oeconomy
 and Policy, but a Principle of
 Conscience. To them this seemed
 too severe; and above all they were
 offended at the repose of the *Sab-*
bath, at their feasts, and the di-
 stinction of Meats.

Add to this, that the horror
 of Idolatry made the *Jews* reject
 Sculpture

Sculpture and Painting, and kept them from listning to the Fables of the Poets, and reading of their Writings. What an indignation would it raise in a *Grammarian* or a *Rapsodist* to see a *Jew* trample upon *Homer*, and term him a false Prophet and an Impostor, to shew the Lewd and absurd things in the Genealogies of the Gods, in their *Metamorphoses*, & their Amours. How could it be endur'd, that he should detest the Infamies of the Stage, and the Abominations in the Ceremonies of *Bacchus* and *Venus*. In short that he should maintain that there was no God but his, who was the true God, and that they were the only People upon Earth, who knew the truth as to Religion and the conduct of Manners. The *Jews* were so much the less hearkned to, in that they were not skill'd in making excellent Harangues, or in forming and Figuring of Arguments; and that for a proof of those great truths, they only alledged matters of Fact, i. e. the mighty Miracles that God had done in the sight of their Forefathers.

Now

Now the commonalty of the *Greeks* could not distinguish those Miracles from the Prodigies, they also re-narrated in their Fables: And the Philosophers believed them impossible, because they did not argue but from the Rules and methods of Nature, which they held necessary in an absolute Necessity.

The *Greeks* being thus disposed, See the two whole Books of Josephus against Apion. were very willingly open'd their Ears to the Calumnies of the *Phenicians*, *Egyptians*, and other Enemies of the *Jews*. And from hence without question came those silly and impertinent Fables, which *Tacitus* seriously tells us, when he would unfold the Origine of the *Jews*, and act the learned *Histori- an*, and which we likewise see in *Justin*, who had been also doused in the same Spring.

But beside those lyes, which might easily be slighted, the *Greeks* went on to Violence and Persecution. Thus *Ptolomee Philopater* after having lost the battle of *Raphia* discharged his choler against them, and his Son *Epiphanes* irritated at his having been hindred from entering

5 Hist.

2 Macc. 3.
7. &c.

1 Mac. 1.
43. &c.

Dan. 3. 16.
616. 14. 30

2 Macc. 6.
13. 2.

tring into the Sanctuary, would needs expose them to Elephant Under *Seleucus Philopater* King of Syria, *Heliodorus* came to pillage the sacred Treasures, and was only lett from doing so by a Miracle. In a word, under *Antiochus* his Successours began the greatest Persecution, they ever suffered, which may at least be equall'd with any, the *Christians* afterwards underwent. And indeed among the *Jews* were the first Martyrs, that we know of, for the cause of God and his holy Law, to Wit, the three Companions of *Daniel*, who were put into the Furnace; and himself, when exposed to the Lions, had the merit of Martyrdom, but God perform'd Miracles in their Preservation: *Eleazar*, the Seven Brethren, and others, whom the History of the *Maccabees* does mention, gave up their Lives for God and for the Law of their Forefathers; and 'tis the first example, that I meet withal, in all Story of that kind of Vertue. We can see no infidels before that time, nor even Philosophers, who chose rather

to suffer Death by the most cruel Punishments, than to violate their Religion, and the Laws of their Country.

True, there were *Jews*, who gave way to the Persecution, but such as had so intirely renounc'd their Religion and Laws, as to make use of Artifices to hide their Circumcision; so that they were no longer counted *Jews*. And those, who continued faithful, were so Zealous for their Law and Liberty, that at last they took up Arms to defend it against the Kings of *Syria*, who openly violated all the Priviledges, which the *Persian* Kings had granted them, and which had been allowed 'em by *Alexander* and the other *Macedonian* Kings.

L

C A P.

C A P. XXX.

The Reign of the Asmonians.

THUS are we come to the time of the *Maccabees*, when the *Jewish* nation did recover it self and appear with a new Lustre. They were no longer those poor People, who only thought of Living in peace under the conduct of their High-Priest and Elders; very happy in having the Liberty to cultivate their Lands, and serve the God of Heaven after their own Mode. A State it was wholly Independent, and supported it self by good Troops, Strong Places, and Allyances not only with the Neighbouring Princes, but with far distant States, and with Rome it self. The *Egyptian* and *Syrian* Kings, who had treated 'em so ill were afterwards constrained to Court their Friendship. The *Jews* made great Conquests. *John Hyrcan* took *Sichem* and *Gerizem*, and ruin'd

Joseph.

Antiq. 13,

17.

ruin'd the Temple of the *Samaritans*: So absolute was he in all the Land of *Israel*. He extended his Conquests into *Syria*, where he took many Cities after the Death of *Antiochus Sidetes*, and into *Idumea*, which he so entirely subdued, as to oblige the *Idumeans* to Circumcise themselves, and to observe the *Mosaical* Law, as being incorporated with the Nation of the *Jews*. His Son *Aristobulus* added the marks of Royalty to the real Power, taking the Diadem, and the title of Kings, and *Alexander Jaddens* made likewise sundry Conquests

Ibid. 13. 24.
21. 22.

But this glory of the *Jews* was of a short continuance. Where the weakning of the Kingdoms of *Syria* and *Egypt* had made very much for their Elevation, the total ruine of those two Kingdomes drew theirs along with it through the immense increase of the *Romans* power. And their Domestic divisions also much contributed thereto by the perpetual Misunderstanding of the two Sons of *Alexander Jannaus*, *Hyrcauus* and *Aristobulus*.

2 Mac. 14.
41.

Jos. Antiq.
14. 12.

Ib. l. 15.

ristobulus. In short, they enjoy'd their Liberty but eighty years since *Simon* had been declared Head of the Nation, after having cast off the Yoak of the *Grecians*, untill that *Pompey's* being called in by *Hircanus* took *Jerusalem*, entred into the Temple, and made the *Jews* tributary. They were afterwards above twenty years in a miserable condition, divided by the Parties of the two Brothers, and pillaged by the *Romans*, who carryed away above 700 Millions at several times. After the defeat of *Brutus* and *Cassius*, the *Parthians* taking advantage of the weakness of *Mark Anthony*, who governed the East, rendred themselves Masters of *Syria* and *Palestine*, and carryed way *Hircanus*. In all that time of the *Roman Civil Wars*, and the Odds which the *Parthians* got of them, *Palestine* was exposed to great Desolations by the Passages of many Armies of divers Nations, and by the IncurSIONS of the Neighbouring People, particularly of the *Arabians*.

'Tis true, it recruited it self
little

little under *Herod*. He brought thither Peace and Abundance: He was Powerful, Rich, and Magnificent. But we cannot say, the *Jews* were a free People in his time. He was not free himself, but wholly depended on the *Roman* Emperours. He was a Stranger, Originally an *Idumean*: He had no Religion, and only kept up an outside of it, as an Instrument of his Policy. He utterly pull'd down the Succession of High-Priests, making one *Hananeel* to come from *Babylon*, a contemptible Wretch, tho of the Sacerdotal Race. Since which time there were no High-Priests, but whom and as long as the King pleased.

After the Death of *Herod*, we must no longer reckon any Power in *Judea*: His Children only conserved parts of his Kingdome, nor did they keep 'em long. *Judea* it self had *Roman* Governours, depending on the *Proconsul* of *Syria*. In a word, the *Jews* were banish'd from thence, and reduced to the State they are in at this day. So this is the last Posture, we must consider

consider them in, since their Liberty under *Simon* and the *Asmonians*, untill their ruine under *Vespasian*. Which is a space of 200 years, comprehending the greatest part of the History of the *Maccabees*, and all that of the New Testament, where in the Manners of the *Jews* are different, from what they were in former times.

C A P. XXXI.

Manners of the Jews in the later times.

With several Nations were the *Jews* intermingled. Some of 'em were settled in every nation under Heaven, as the Scripture says; of whom divers came to dwell in *Judea*, or at least took thither some Journey of Devotion, to sacrifice in the Temple, where it was only permitted them so to do. Moreover, there were always from time to time some *Gentiles*, who were converted, and became *Proselytes*.

Act. 2. 5.

Selytes. So that the *Jews* were no longer (properly speaking) one sole People, using the same Tongue and the same Manners, but several Nations, who began to reassemble under the same Religion: However they consider'd one another as Brethren, and helped one another, in whatsoever part of the World they were dispersed. They exercised Hospitality towards all Travellers their Country-men, and assisted the poor of all Provinces, but chiefly of *Judea*. As those, who lived afar off, could not pay the Tenth and first Fruits in their Kind, nor come to the Temple to make their oblations at all the Feasts, they converted into Money all that was God's due: And all those Contributions being gathered together made a considerable Tribute, which each Province sent every year to *Jerusalem* for the Charge of Sacrifices, the Maintenance of the Priests and the poor. This is that *Judaic Gold* which Tully speaks of.

Jos. 14.
Ant. 12.
Pro flacco.

In *Judea* the *Jews* were govern'd (as before) by the council of 71 old

old men which they called the *Sanhedrim*, from a corrupted Greek word : And these were the Elders of the People, mention'd in the Gospel. There were likewise (as has been said) three and twenty Judges in each City. 'Tis to that time we must principally refer all that the *Talmud* say's of the Form of Judgments, and the Execution of Justice.

c *Sanhedr.*
Maccoth.

The *Jews* of *Judea* were ever much addicted to Husbandry, to the breeding of Cattle, and to the Management of a Country-Farm. There are some *Medals* yet remaining of the Time of the *Maccabees*, wherein we see Ears of Corn and Measures, to shew the Fertility of the Country, and the honour they set upon cultivating it. Most of the Parables in the Gospel are drawn from a Country-life ; The Sower, the good Corn, the Tares, the Vine, the good Tree, the Fruitless-tree, the strayed Sheep, the good Shepherd ; and all this oft spoken in Cities, and *Jernsalem* it self. The old bottom and groundwork of Principles and Manners do

do never change in any Nation. There are still Husband-men of good Quality in *Sicily* and *Italy* : and there will evermore be Hunters among the *Germans*.

Several Parables show, that the Traffick of money was very common amongst the *Jews*, and that they had Bankers and Usurers by Profession. Several turned *Publicans*, that is, Farmers of Tributes and Impositions; tho that Employ brought a Publick *Odium* upon them. We have a famous Example hereof in that *Joseph* Son of *Tobias*, who under *Ptolomee Euphanes* got to be chief Commissioner of the Tributes of all *Syria* and *Phenicia*, and became extraordinary Rich. There were also divers Handicraftsmen amongst the *Jews*, whereof the Apostles and JESUS CHRIST himself are illustrious Examples. But what is most remarkable, is, that *St. Paul*, tho brought up in Learning knew a Trade too : And the *Jews* relate the same thing of their most famous *Rabbins*.

*Joseph. 12.
Antiqu. 4.*

C A P. XXXII.

Sects and Superstitions.

Jos. 12. An-
tiq. 9. 18.
2 War. 12.

THen it was, that the difference of Sects came into play. A little after the Death of *Judas Macchabeus* and under his Brother *Jonathas*, they began to talk of *Pharisees* and *Sadducees*. To the Text of the Law the *Pharisees* joyned the Traditions of their Fathers, which had been preserved without writing; and tho at the bottom they maintained sound Doctrine, they huddled in it many Superstitions. The *Sadducees* took the Scripture literally, and pretended, it did not oblige 'em to believe the Resurrection or the Immortality of the Soul; or that there were Angels or Spirits. So that they only served God for Temporal Rewards, and gave scope to the Pleasures of sense. Most part of the *Grandees* and the Rich men were *Sadducees*, and several among the Priests. The Populace was more favourable

to the *Pharisees* for their external show of Piety ; and Queen *Alexandra* gave them a great power during the Minority of her Children.

There was a third Sect that of the *Essens*, whose Doctrine we don't see was different from the *Pharisees*, but their Manners were more pure. In good earnest they applied themselves to the Study and Practice of Virtue, they lived very retir'd, far from Cities : Their Estates were in common, their Food very plain. They spent much time in prayer, and the Meditation of the Law. Their way of Living did much resemble that of the Prophets and *Rechabites*, Some of them abstain'd from Women, and led a life wholly Contemplative, so perfect, that several of the Fathers have taken 'em for *Christians*. Being the same, that *Philo* has describ'd under the name of *Therapeutae*. See. Jos. 2.
H. War. 12.

The *Pharisees* lived in the Commerce of the World : Most part addicted to their interests, Ambitious, Stingy. They;

Mat. 23.23

Mar. 7.4.

Mat. 12.

Luk. 18.12

Numb. 15.
38.

They pretended to an extream exactness in the outwar d Practice of the Law. The Tenth they gave not only of greater Fruits but of Lesser Herbs, Cummin, Mint, and Annis. They took mighty Care to wash themselves, and to purify their Cups; their Vessels, and all their Moveables. They kept the Sabbath with so much Scruple, that they took it ill, if People should rub Ears of Corn as they pass by. They fasted often, and many of 'em twice a week, Monday and Thursday. On their Forehead and their left Arm they wore Writings, wherein were some Passages of the Law: For it was thus, that according to the letter they took the Commandment of having always the Law of God before their Eyes and in their Hands; and they wore those Scroles much bigger than the other Jews. At the Borders of their Vestments also they wore Fringes of different Colours, to satisfy another Commandment, and they wore them much larger than others did, that their Devotion might be known to the People.

They

They gave Alms in publick, they prayed in the Market Places and they coloured their face with yellow, that they might seem to fast the more. They thought it a great Injury to be toucht by an Impure Wretch, and they held for such not only the *Gentiles* and the Notorious Sinners, but all those that exercised odious Professions. In short, all their Devotion was only Pride and Interest: They seduced Ignorant People by their fine Discourses, and bigotted Women, who threw away their Estates, to enrich them: and under the Pretence, they were the People of God, and the Depositors of his Law, they despised the *Greeks* and *Romans*, and all the Nations of the Earth.

Mat. 6. 2. 5. 16.

Mat. 23. 14.

In the *Jewish* Books we see still those Traditions of the Pharisees whereof they made then so horrible a Mystery, and which were written about an Hundred years after the Resurrection of JESUS CHRIST. 'Tis impossible for those, that have been brought up in other Maxims to imagine the
frivolous

frivolous and impertinent Questions, wherewith those Books are stuffed; viz. Whether it be permitted on the Sabbath day to mount on an Ass to carry him to Water; or whether you must hold him by the Neck; whether one might walk the same day Lands newly sowed, since he runs a hazard of carrying away some Grains with his feet, and consequently of sowing them. Concerning the Purification of old Leaven before the Pasleover; whether it be necessary to renew the purifying of an House, when you have seen a Mouse pass in it with a Crum of Bread; whether it be Lawful to keep pasted Paper, or a Plaister, wherein there is any Flower; whether after the old Leaven is burnt, it be permitted to eat, what has been baked with the coals, which remains thereof. And a million of other cases of Conscience of the like force, which the *Talmud* is full of with it's Commentaries.

Thus the *Jews* forgot the noble Grandeur of the Law of God, to apply themselves to low and pitiful

pitiful things : And they were found very gross and very ignorant in Comparison of the *Greeks*, who in their Schools treated of more useful and more elevated Questions, or in *Physicks* or *Morality*, and who had at least a sweet *Politeness*, if they had not *Vertue*. Not but that there were alway some *Jews* more curious than others to speak *Greek* well, who read the Books of the *Grecians*, and imbibed their Learning in *Grammer*, *Rhetorick* and *Philosophy*. Such was *Aristobulus* a *Peripatetick* Philosopher and Preceptor of *Ptolomee Philometor*. Such were *Eupolemus*, *Demetrius*, and the two *Philo's*. There were *Historians* also, who wrote in *Greek*, and after the *Grecian* manner, as *Fason* the *Cyrenean* and the Authour of the Second Book of *Maccabees*, who has abridg'd it, and as *Josephus*. It was at *Alexandria*, where most of those *Jews* were, who Studied the learning of the *Greeks*. The other *Jews* contented themselves with speaking *Greek*, to be understood, that is, grossly, and keeping the natural

2 Mac. 2-

24.

tural turn of their own Tongue. And 'tis in that Barbarous *Greek* the New Testament is written. The Apostles and Evangelists contented themselves with a clearness and brevity of Style, despising all the Ornaments of Language, and making use of what words were the most proper to be understood by the Common People of their nation: Insomuch as for the well apprehending their *Greek*, 'tis requisite to know *Hebrew* and *Syriack*.

The *Jews* of these latter times were much exercis'd in reading of the Law and the holy Scripture. They thought it not enough to explain it literally: They found out therein several figurative senses by Allegories and divers Appropriations. We see it not only in the new Testament and the Writings of the most Ancient Fathers, who have disputed against them, but in the *Talmud*, and the oldest *Hebrew* Commentaries on the Law, which they call *the great Genesis*, *the great Exodus*, and so of others. Those Figurative senses they held by Traditions from their Fathers.

*V Justin. in
Tryph. Bere-
sith. rabba.
&c.*

But

But in short, the Manners of those Jews were very bad and very much corrupted. They were silly proud of being of the Race of *Abraham*, & pufft up with the promises of the *Messias* his Reign, which they knew to be at hand, and which they formed to themselves all full of Vanquishments and Temporal Prosperity. They were interested, avaricious and sordid, especially the *Pharisees*, the greatest Hypocrites. They were unfaithful and inconstant, always ready for Sedition and Revolt, under pretence of casting off the Yoak of the *Gentiles*. In a word, they were violent, Boysterous and cruel, as we see by what they made *JESUS CHRIST* and his *Apostles* suffer, and by the unheard of Mischiefs they did to one another, both during all the Civil Wars and the last Siege of *Jernsalem*.

C A P. XXXIII.

The true Israelites.

IT was however among that People, the Tradition of virtue as well as that of Doctrine and Religion was preserved. In those later times they had still very rare Examples of Godliness; *Zacharias*, old *Simeon*, the Learned *Gamaliel*, and many others set down in the History of the New Testament. All those holy Personages, and generally all Spiritual *Jews*, circumcised in Heart as well as Body, were Children of *Abraham*, much rather by imitation of his Faith than by their own Extraction. With a most steady Faith they believed in the Prophecies and Promises of God: They waited impatiently for the Redemption of *Israel*, and the coming of the *Messias*, after which they long'd and sigh'd. But they were sensible, that it behoov'd them not to confine their Hopes to this life; they believed

belived the Resurrection, and the Kingdom of Heaven: So that the Blessing of the Gospel coming upon such holy Dispositions, it was easy to make perfect Christians of those true Israelites.

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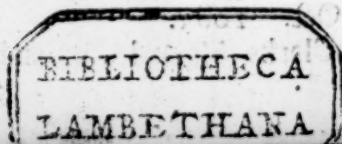
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